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THE JOURNAL OF THE AIOSCOW PATRIARCHATE



THE TIKHVIN ICON OF THE MOTHER OF GOD

Icon from the Dormition Cathedral of the Trinity-St. Sergiy La

According to tradition, the icon was painted by St. Luke the Apostle and sent by him to Anti together with the Gospel and the Book of the Acts of the Apostles. From the 5th century it a enshrined in the Vlachernae Church specially built for it in Constantinople.

The icon disappeared from Constantinople in 1383 and appeared in a ray of light over Le Ladoga, not far from Novgorod, as if "floating in the air". A church was erected without delay Tikhvin, on the spot over which the holy icon appeared, and in 1560 a cloister was built. When Swedish troops led by De La Gardie captured Novgorod in 1613, the Tikhvin clois

protected by the miraculous icon, withstood a prolonged siege.

In 1648, a Church dedicated to the Tikhvin Icon of the Mother of God in Moscow in what was the village of Alekseyevskoe was first mentioned (see inside back cover). Its present building a built from 1676 to 1682.

The Feast of the Tikhvin Icon is on June 26/July 9

1986 THE JOURNAL No. 7 THE MOSCOW PATRIARCHATE

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MESSAGE

of His Holiness Patriarch Pimen of Moscow and All Russia to the Participants

in the Celebrations to Mark the 40th Anniversary of the Lyov Church Council of 1946

Beloved archpastors, venerable fathers, God-loving brothers and sisters, children of the Russian Orthodox Church, esteemed representatives of the Local Orthodox Sister Churches, dear guests,

CHRIST IS RISEN!

In these radiant and joyful Paschal days, when we solemnly celebrate the Resurrection of Christ the Life-Giver, I extend my cordial greetings to you, participants in the celebrations marking the 40th anniversary of the Lyoy Church Council which reunited the Greek Catholics of the Western Ukraine with the Russian Orthodox Mother Church, and address you again with our ancient paschal salutation:

CHRIST IS RISEN!

It is 40 years since representatives of the Greek Catholic Church of Galicia met here in Lvov, in the Cathedral of St. George, and by the free expression of their will abrogated the 1596 Brest Union, imposed on their forefathers, and returned to the faith of their grandfathers, to the bosom of the Russian Orthodox Church.

We shall preserve forever in our grateful memory the names of many champions of Holy Orthodoxy who worked selflessly to hasten the restoration of our unity, and among them we recall with a special feeling Father Protopresbyter Gavriil Kostelnik of eternal memory who witnessed by a martyr's death his devotion to the great idea of genuine Church unity.

As we give thanks to the Lord, celebrating the return of our brothers and sisters to the bosom of Holy Orthodoxy, we turn at the same time to a genuine understanding of the problem of Church unity.

Guided by a desire to promote in every way the attainment of the unity of the Christian world in faith and life, the Russian Orthodox Church maintains all-round involvement in the ecumenical movement and exerts great efforts to develop inter-Church dialogue on the basis of equality, including that with the Roman Catholic Church. We are convinced that the sought-for unity cannot be achieved as a result of any compromise in the domain of faith, nor can it be attained by incorporating part of another Church, by introducing schisms and discord in Church life, but should be a free union in truth and love. Unity achieved in this way is accepted and preserved by the whole Plenitude of the Church, the whole of God's people. But the event of 1596 was of a different kind. The Brest Union was imposed by coercion, under moral and physical pressure from external forces.

According to the doctrine of the Early Undivided Church, preserved undistorted in Orthodoxy, the guarantor of the purity of faith is the people of God. The Ecumenical Councils were recognized as such not by virtue of the number of bishops attending them, but by virtue of the reception of their acts by the people of God, the recognition that they were a true reflection of

the Orthodox faith.

As we celebrate the 40th anniversary of the Lvov Church Council, we reaffirm the efficacy of this underlying principle of the Early Church in witnessing that the Council of 1946 expressed the age-old aspirations of the people of God in Galicia; it was a reaction to the non-ecclesiastical nature of the Union of 1596, which had come to a natural end with the cessation of support for it by non-ecclesiastical means.

It is common knowledge that because of its nature, which was contrary to the principles of Christian unity, the Union invariably bred discord and animosity not only in Church life, but in the life of the peoples who fell victim to it. This is exemplified by the extent of the suffering experienced over the centuries because of that Union by the fraternal peoples of one faith, including the Ukrainians, the Byelorussians and the Russians. Suffice it to recall the years of the Great Patriotic War, in which victory was achieved by our nation at the price of more than 20 million Soviet lives. During that period the Uniate hierarchy sided with the enemies of our Motherland—the nazi invaders. The angry response of the population of Galicia to this collaboration between the leadership of the Greek Catholic Church and the foreign invaders was completely natural. And the faithful of Galicia, many of whom fought in the ranks of the Red Army or helped it to liberate their native land, welcomed the rapid fulfilment of their centuries-old desire to throw off the yoke of the Union.

Forty years is but a short period in the history of the Church. But it gives us grounds to say with confidence that Orthodoxy has been firmly established among our newly-regained brothers and sisters in the Western

regions of the Ukraine.

Our recognition of our confessional and cultural oneness and the common origin of our three peoples is becoming especially important with the

approaching Millennium of the Baptism of Russ.

The Grand Duke St. Vladimir Equal to the Apostles who in 988 baptized the people of Kiev, the capital of the ancient Russian state, also extended the holy Orthodox faith to other parts of the Russian land, including the regions of Chernigov, Galich, Volyn, Novgorod and Rostov and Suzdal. And it is not fortuitous that our Holy Church now speaks of the Baptism of Russ, using a concept that contains in itself the principle of unity and togetherness; for it was the whole of Russ that was baptized, which though subsequently divided into a number of individual provinces and principalities, had nevertheless preserved as a living and effective force the awareness of its oneness and the desire for reunification.

That is why, preparing to celebrate the millennium of the Russian Orthodox Church, we also prepare to solemnly celebrate the unity of the faith, culture and traditions which we carefully preserve as the heirs to our fa-

mous forefathers.

Dear brothers and sisters,

For forty years we have all been one common Orthodox family. This growing unity is promoted in no small degree by our belonging to the brotherly family of the Soviet peoples. Our Church unity also serves to cement the friendship of the peoples of the Union of Soviet Socialist Republics. Together with the whole of our society we are making our contribution to the progress and prosperity of our Motherland and the cause of strengthening and preserving universal peace.

The faithful citizens of our country are doing their best to accelerate the implementation of the great programme for the social and economic de-

velopment of our Motherland.

We churchmen consider it our most important duty to give effective support to the peace initiatives of the Soviet leadership which has set before itself the great task of working to free mankind from the blight of nuclear weapons by the year 2000, and preserving the firmament of heaven for peace and not for war.

I prayerfully wish that all of you, beloved archpastors and pastors, pious brothers and sisters, the people of God in Galicia, may continue to increase your efforts for the good of our beloved Motherland and to the glory of

the Holy Church of Christ.

As we give glory to the Risen Christ, we also diligently give Him thanks for the unity regained. We supplicate the Lord for this omnipotent help that we may grow in the knowledge of God through the life within the bounds of His One, Holy, Catholic and Apostolic Church, that we *might*

be filled with the knowledge of his will in all wisdom and spiritual understanding, that we might walk worthy of the Lord unto all pleasing, being fruitful in every good work (Col. 1. 9-10).

CHRIST IS RISEN!

PIMEN, Patriarch of Moscow and All Russia

Moscow, May 12, 1986

Letter in Reply

to His Holiness Patriarch PIMEN of Moscow and All Russia

Your Holiness.

During these days, when Paschal hymns resound in all Orthodox churches to glorify the Risen Christ, a solemn celebration is taking place in Lvov with your blessing from May 17 to 19, 1986, attended by representatives of many Local Orthodox and non-Orthodox Churches, to mark the 40th anniversary of the Lvov Church Council.

We thank you with all our heart for your paternal message on the occasion. It has brought us witness of your constant primatial concern for

the whole Plenitude of the Russian Orthodox Church.

The abolition of the Brest Union by the Lvov Church Council of 1946 was an event of ecclesiastico-historical significance. It put an end to enmity and hatred between brothers by blood. It gives us spiritual joy to abide in the bosom of the Holy Orthodox Church, confessing the faith of our forefathers which takes its origin from Prince St. Vladimir Equal to the Apostles.

"That is why, preparing to celebrate the millennium of the Russian Orthodox Church," you point out in your primatial Message, "we also prepare to solemnly celebrate the unity of the faith, culture and traditions which we carefully preserve as the heirs to our famous forefathers".

Our enemies abroad are acting to erode our unity and darken our spiritual joy. In this connection we would like to assure you, Your Holiness, that we fully share your views. "For 40 years," you say, "we have all been one common Orthodox family. This growing unity is promoted in no small degree by our belonging to the brotherly family of the Soviet peoples. Our Church unity also serves to cement the friendship of the peoples of the Union of Soviet Socialist Republics. Together with the whole of our society we are making our contribution to the progress and prosperity of our Motherland, and the cause of strengthening and preserving universal peace."

We ask for your primatial prayers and blessing so that in the future too your Orthodox flock of the Western Ukrainian dioceses, together with the Plenitude of the Russian Orthodox Church, will with one mouth and one heart glorify and praise the holy and majestic Name of the Father, and of the Son, and of the Holy Spirit, while performing our duty and the work of salvation under the primatial omophorion of the Patriarch of Moscow and All Russia for the good of the Holy Church, for the be-

nefit of our Motherland and for the cause of peace on Earth.

We prayerfully wish Your Holiness the omnipotent help of God for your responsible service, length of days, peaceful life, health, salvation and prosperity in all things.

With love in the Risen Christ and cordial devotion, on behalf of the

participants in the celebration,

FILARET, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine YUVENALIY, Metropolitan of Krutitsy and Kolomna, Member of the Holy Synod

NIKODIM, Metropolitan of Lvov and Ternopol

May 17, 1986 Lvov

MESSAGE

to the Presidium of the USSR Supreme Soviet and the USSR Council of Ministers

We, the participants in the celebrations to mark the 40th anniversary of the Lvov Church Council of 1946, meeting at this Eastertide in the Lvov Cathedral of St. George to offer up to the Lord prayers of thanksgiving for the reunification of the Greek Catholics with the Russian Orthodox Church and the abrogation of the Brest Church Union of 1596, wish to express our cordial greetings and sincere good wishes to the Presidium of the USSR Supreme Soviet and the Soviet government.

The Brest Union, imposed by coercion upon the Ukrainians and Byelorussians, was a source of discord and animosity between the kindred peoples over a period of 350 years. Its eventual abrogation was preceded by a prolonged struggle during which the way was paved for the return of the Greek Catholics to the faith of their fathers and forefathers, to the bosom of the Russian Orthodox Church. This joyful event was possible only after the reunification of the Western Ukrainian population with the people of the Soviet Ukraine and the Soviet victory in the Great Patriotic War. At that time the leaders of the Greek Catholic Church of Galicia were engaged in active collaboration with the Nazi invaders, losing touch with their Church and their people.

Since then the former Greek Catholics have maintained the bond of a common faith and spirit with the whole of the Russian Orthodox Church. For more than 40 years they have, like all Soviet people, enjoy-

ed peace, prosperity and overall progress.

The Russian Orthodox Church is currently engaged in preparations to celebrate her millennium in 1988. To our regret, the great anniversary of the Baptism of Russ is not being used by Ukrainian Uniate Catholics abroad to assert peace and brotherly love between peoples. They are distorting historical truth and clouding the joy of the approaching celebration fomenting nationalist feeling and sowing religious discord in a vain attempt to revive the former Church Union on Ukrainian soil.

Other circles in the West, ill-disposed towards our Church and our Socialist Motherland, are also trying to use the approaching Millennium of the Baptism of Russ to promote their unseemly objectives and continue to play up without justification the problem of freedom of consci-

ence that allegedly exists in our country.

At the present time we, like all Soviet people, are grieving over the aftermath of the accident at the Chernobyl atomic power station. We are offering up our prayers that its effects be dealt as quickly as possible, and at the same time, as citizens of this country, we thank the Soviet government for mobilizing the entire manifold potential of our state to cope with the consequences of the calamity and taking proper care of those

affected by it.

We are grateful to all persons abroad who have demonstrated their fraternal compassion. But we are profoundly saddened by the malice and moral degradation of those who are trying to capitalize on this misfortune and sow distrust towards the Soviet Union's policy of peace. We resolutely condemn the campaign of lies and slander launched by the mass media in certain NATO countries, especially in the United States and West Germany, in connection with the circumstances of the Chernobyl accident.

We are aware of the grave threat presented by nuclear weapons and consider it our sacred duty to work even more vigorously for the elimination of nuclear arms and against the militarization of outer space. Our laity and clergy, like all Soviet people, welcomed with profound satisfaction the Soviet government statement on the extension of the uni-

lateral moratorium on nuclear tests till August 6, 1986.

We assure you that the faithful of the Soviet Ukraine, with all the children of the Russian Orthodox Church and all Soviet people, will continue to apply their knowledge, skill and energy for the good of their beloved Motherland, and promote continued overall progress in the life of our society. We shall pray and do all we can to promote in every way the implementation of our country's wise policy of peace, justice in relations among nations, delivering mankind of the threat of nuclear catastrophe and saving the sacred gift of life.

With profound respect,

on behalf of the participants in the celebrations,

FILARET, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine YUVENALIY, Metropolitan of Krutitsy and Kolomna, Member of the Holy Synod

NIKODIM,

Metropolitan of Lvov and Ternopol

May 17, 1986 Lvov

STATEMENT

by the Participants in the Celebrations to Mark the 40th Anniversary of the Lvov Church Council

With the blessing of His Holiness Patriarch Pimen of Moscow and All Russia, from May 17 to 19, 1986, the Week of the Holy Myrrhophores, in St. George Cathedral in Lyov and the Pochaev Lavra of the Dormition in prayerful communion the 40th anniversary of the Lvov Church Council was marked which abolished the Brest Union of 1596 and reunited the Greek Catholics of Galicia with the Russian Orthodox Church. The celebration was led by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, with the participation of a representative of His Holiness Patriarch Pimen and the Holy Synod of the Russian Orthodox Church, Metropolitan Yuvenaliy of Krutitsy and Kolomna. The celebrations were attended by the archpastors, pastors and laity of the Ukrainian Exarchate, participants in the Lvov Church Council of 1946, and representatives of synodal institutions and theological schools of the Moscow Patriarchate. Among the guests of honour were delegations from the Alexandrian, Antiochene, Georgian, Romanian, Bulgarian, Polish and Czechoslovak Local Orthodox Churches, the Armenian Apostolic Church and representatives of the Catholic, Baptist and Adventist Communities of the city of Lyov.

The celebrations were also attended by the Chairman of the Council for Religious Affairs of the Council of Ministers of the Ukrainian SSR, N. A. Kolesnik; Representative of the Council for Religious Affairs of the USSR Council of Ministers, G. A. Mikhailov; Deputy Chairman of the Executive Council of the Lvov Region, I. S. Alaeva, and other officials; there

were also Soviet and foreign correspondents.

The focal point of the celebrations were divine services in St. George Cathedral and the Pochaev Lavra of the Dormition which attracted large congregations. They had been preceded by an anniversary ceremony in St. George Cathedral with the participation of all the aforementioned.

The celebrations have been a joyful occasion for the Mother Church and a testimony of ecclesiastical unity with her. Thanks to the Lvov Church Council of 1946, the faithful of the Western regions of the Ukraine were able to fulfil their centuries-old aspirations. Having regained their unity with the Russian Orthodox Church, they have participated in full measure in the life of the whole Plenitude of the Orthodox Church over the recent four decades.

We shall never forget the labours and exploits of the initiators of the return to Orthodoxy, Protopresbyter Dr. Gavriil Kostelnik and his fellow

workers Archbishop Antoniy of Stanislav and Bishop Mikhail of Drogobych, and shall preserve their names forever in our grateful memory.

The return to the faith of Prince St. Vladimir Equal to the Apostles and the abolition of the Brest Union by the Lvov Church Council of 1946 was an event of outstanding ecclesiastical and historic importance for the faithful of the western regions of the Ukraine and the whole of the Russian Orthodox Church.

During the jubilee celebration of the triumph of Holy Orthodoxy on the soil of Galicia we offer up our prayers of thanksgiving to Divine Providence for this historic act and beseech God to keep our Church in unity

and unanimity forever.

As citizens of our Socialist Motherland we share in all its joys and sorrows and take an active part in the work for peace, sacredly honouring the memory of the 20 million of its sons and daughters who gave their lives during the Great Patriotic War for the honour, freedom and independence of our Motherland. We ardently support the peace initiatives of the Soviet government and actively advocate the total banning of nuclear weapons and the preservation of the sacred gift of life on Earth. We welcome as a profoundly humane step the Soviet government's statement on the extension of the unilateral Soviet moratorium on nuclear tests until August 6, 1986.

We condemn the malevolent actions by Ukrainian Catholics and other quarters abroad towards our Church and our Motherland, their attempts to interfere with our internal Church affairs, and we declare that there can never be a return to the former union! Future generations will never forget

the price paid in suffering for our reunification.

We shall strive to develop fraternal relations with all the Christian Churches, including the Roman Catholic Church, in the spirit of love com-

manded by Christ our Saviour.

We declare that in our struggle for a just and lasting peace we are inspired by the Christian faith in fulfilment of God's will, good and perfect (Rom. 12. 2) regarding the human race which is called to a new life in brotherly kindness (2 Pet. 1. 7). Therefore we shall continue to pray and work in order to increase the contribution of the Russian Orthodox Church to the struggle for world peace and the brotherhood of nations.

We trust that the joy of these jubilee celebrations will inspire us to the faithful service of our Holy Russian Orthodox Church and our beloved

Motherland.

Open Letter

to Mr. Ronald Reagan, President of the United States

Your Excellency, esteemed Mr. President,

The faithful of the Russian Orthodox Church, along with all Christians in the Soviet Union, have a keen awareness of the great responsibility of religious people in our time for saving the sacred gift of life from nuclear

catastrophe.

Christ reconciled by Himself all things earthly and heavenly (Col. 1. 20), having made peace through the Blood of His Cross, making in Himself one new man and so making peace (Eph. 2. 15). He also commanded to us Christians to follow a Divine calling—the establishment on Earth of accord and peace (Mt. 5. 9). While striving towards this goal, we have in our hearts a sacred desire, for which we pray perpetually, that the peace of Christ, the all-embracing peace that reveals the plenitude of peace among men, should determine relations among all nations to a steadily growing extent, and that these relations be based upon the principles of brotherhood and justice.

The Holy Scriptures witness that man has a responsibility before God for the condition of the creation which was entrusted to him by the Creator

for solicitous care, to dress it and to keep it (Gen. 2. 15). This awareness today is further accentuated by the experience of the past few decades which demonstrates how unpredictably destructive the forces man is using

today and which he tries to control can be.

Scientists in our two countries have convincingly demonstrated that in a nuclear conflict even a limited number of nuclear explosions could change the Earth's climate and the conditions of life so radically as to cause the inevitable destruction of mankind and all living beings. This prompts us to regard as particularly dangerous such doctrines used in international relations as those of the "nuclear deterrence", "nuclear containment", or a "preventive nuclear strike" as justifying the existence and inviting the numerical growth and improvement of nuclear weapons, eroding the ethical foundations of international relations and heightening the risk of a nuclear conflict breaking out by accident. We are convinced that the desire to gain nuclear superiority which underlies these doctrines cannot guarantee the security of the countries that cherish it. One can liken nuclear weapons to a boomerang that will inevitably return to the person who throws it.

We also know that the production and mere stockpiling of nuclear weapons involves a grave threat because of the unforseen and tragic conse-

quences this can have.

Hence the widespread and common view, which is perfectly justified, that life on our planet can only be saved if all nuclear weapons are obliterated from the face of the Earth. From our religious perspective, every step and every effort in this direction is blessed and accords with God's will.

Therefore we enthusiastically welcome the efforts of political leaders who are working persistently to cleanse the Earth of the blight of nuclear arms, preserve intact the firmament of Heaven and generate a new ethical atmosphere within and among nations and states in which, we are convinced, all international problems can be resolved peacefully and there will be genuinely fraternal cooperation of all nations in pursuit of one cherished goal—to provide man with a life worthy of him as the crown of creation.

In this connection we welcome the decision of the government of our country to declare a moratorium on all nuclear tests, a moratorium which has been observed for ten months already and which still remains, to our regret, a unilateral one despite the fact that nuclear tests pave the way for the development of even more sophisticated weapons which you too, Mr. President, regard as the gravest threat to mankind.

We are struck by the fact that in reply to the moratorium, this courageous step taken by the Soviet side, nuclear explosions are being conducted at the Nevada testing site. How can this be reconciled with your adherence to the teaching of our Lord and Saviour concerning love of God and our fellow men, and the making of peace on Earth of which you speak continuously?

Nor do we understand why there has been no positive response on your part to the Soviet proposal to elaborate and adopt an international test ban treaty with appropriate and mutually acceptable verification.

It is just as difficult to explain why there has been no positive response on your part to the offer of the Soviet leader M. S. Gorbachev to have a meeting with you without delay to work out an agreement on this vitally important problem. Seek peace and pursue it, calls the Prophet and Psalmist David (Ps. 34. 14); and it is the leaders of states who bear the responsibility for the destinies of nations, who are bound to work consistently and with full resolve, with all daring and good will to build this cherished peace among nations as a manifestation on Earth of the peace of God of which St. Paul says that it passeth all understanding, shall keep your hearts and minds through Christ Jesus (Phil. 4. 7).

We welcome with all our heart the scientifically substantiated and comprehensive programme, also proposed by our state, for the step-by-step reduction of nuclear weapons leading to their complete elimination by the

end of the century.

This programme "is imbued with a high moral sense and intended to create a new moral climate in international relations, a new political thinking whereby state executives will be acutely aware of their responsibility for the destiny of the world, to establish and deepen trust in relations between states and nations, to overcome the stereotypes of enmity and confrontation between states with different social systems" ("Message of the Holy Synod of the Russian Orthodox Church on War and Peace in a Nuclear Age" 2. 37).

We deeply regret that this proposal too has not yet received due consideration and support on your part and that there has been no meaningful

counterproposal from you.

The latter fact is all the more deplorable because, and obviously you will not deny this, the question of whether we enter the year 2000 of the coming of our Lord Jesus Christ into this world upon a verdant Earth, attesting to the glory of God, or whether it becomes a scorched and lifeless desert depends on the solution of the problem of nuclear disarmament.

The aforesaid proposals also call for the abolition of yet another kind of barbarous weapon of mass annihilation—chemical weapons. And this proposal, too, has so far received no positive response on your part. What is more, we know that production has been authorized in your country of

a variety of this weapon, binary weapons.

It would not be mere rhetoric for us to exclaim: Where, Mr. President, is the limit to this arms glut?! What must be done to stop this insane drift towards the triumph of death?! How come that love has been lost for one's fellow men, for one's neighbour—and for us Christians every human being is a neighbour—without which, as St. Paul the Apostle points out (1 Cor.

13), all other spiritual gifts are meaningless?!

We recall the summit of November last year. It was accompanied by fervent prayers offered up directly in Geneva by the Christians of the USA and the USSR. Prayers for its success were also said throughout the world by many Christians and followers of other faiths. The summit engendered hopes for a world without nuclear weapons, for a world in which the needs of millions of people striving for their survival and thirsting after justice will be satisfied.

We do not abandon that hope and urge you to maintain "the spirit of Geneva", honour the accords achieved on that occasion because it is not only the future of our two countries, but of the whole of mankind, that

depends on their fulfilment.

May your leadership be truly conducive to the attainment of relations of friendship and peaceful cooperation between our two great powers, for the benefit of all peoples.

Respectfully,

PIMEN, Patriarch of Moscow and All Russia

June 10, 1986 Moscow

Decisions of the Holy Synod

At its session of April 25, 1986, the Holy Synod, chaired by the PATRIARCH,

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the forthcoming 9th General Assembly of the Conference of European Churches which is to take place in Stirling, Scotland, from September 4 to 12, 1986.

RESOLVED: that the following be appointed members of the Russian Orthodox Church delegation to the 9th General Assembly of the Conference of European Churches:

- Metropolitan Aleksiy of Tallinn and Estonia, President of the CEC (head of the delegation);
- 2) Archbishop Nikolai of Gorky and Arzamas;
- 3) Archbishop Irinei of Vienna and Austria;
- 4) Archbishop Kirill of Smolensk and Vyazma;
- Protopresbyter Prof. Vitaliy Borovoi, Deputy Head of the Department of External Church Relations;
- 6) Archpriest Prof. Vladimir Sorokin, of the Leningrad Theological Academy;
- Deacon Georgiy Epifanov, referent to the Chancellor of the Moscow Patriarchate;
- 8) Sister Natalia Chernobrivtseva of the Pukhtitsa Convent of the Dormition;
- Prof. M. S. Ivanov, of the Moscow Theological Academy;
- Prof. K. M. Komarov, of the Moscow Theological Academy;
- Prof. A. I. Osipov, of the Moscow Theological Academy;
- I. N. Ekonomtsev, lecturer of the Moscow Theological Academy, referent to the Chancellor of the Moscow Patriarchate;
- N. S. Bobrova, staff member of the Department of External Church Relations;
- 14) B. B. Vik, staff member of the Department of External Church Relations.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the fourth exchange visit to the USA on April 10-24, 1986, at the invitation of the National Council of the Churches of Christ in the USA of a delegation led by him of representatives of the Armenian Apostolic Church, the All-Union Council of the Evangelical Christians-Baptists, the Georgian Orthodox Church and the Russian Orthodox Church.

NOTE: Exchange visits of representatives of the Russian Orthodox Church and some other Churches in the Soviet Union and the National Council of the Churches of Christ in the USA started in March 1956. Each exchange included a visit of the NCCC in the USA delegation to the Soviet Union and a visit of the delegation of Churches in the USSR to the United State of America. During the visits conversations of the topical questions of the Church and publifie which presented mutual interest took place. The theme of the conversation of the preservisit to the United States of America was "The Role of the Churches in the USA and the USSR in the development of their societies Past and Present".

RESOLVED: (1) that the report be acknowledged;

- (2) that the contribution of the represent tives of the Russian Orthodox Church into t implementation of the programme of their st in the USA be approved;
- (3) that satisfaction be expressed with tresults of the fourth exchange visit as well the hope that this visit would serve to furth fraternal relations between the Russian Orth dox Church and other Churches in the Sov Union, and the National Council of the Church of Christ in the USA and other religious a sociations in the United States;
- (4) that hope be expressed that these relations would successfully serve to strength the contribution of Churches of both countribution the ecumenical movement and peacemaing;
- (5) that the importance be noted in particul of the striving of both sides to contribute the establishment and strengthening of friendship and mutual understanding between people of the two countries, and to the common progress of the Soviet Union and the USA along the way towards the deliverance of humanifrom nuclear weapons;
- (6) that cordial gratitude be expressed fraternal attention and hospitality rendered the representatives of the Russian Orthod Church by President of the NCCC/USA Bish Dr. Philip R. Cousin and General Secreta Dr. Arie Brouwer, by other leaders of t Council, by His Beatitude Theodosius, Arch shop of Washington, Metropolitan of All Amrica and Canada, by many other leaders of t Churches and religious associations in t United States of America.

HEARD: the report by His Eminence Metapolitan Filaret of Minsk and Byelorussia, He of the Department of External Church Retions, on the participation of His Eminer Feodosiy, Archbishop of Berlin and Central Europe, Patriarchal Exarch to Central Europin the scientific symposium of the Social Association of the Polish Old Catholics held Warsaw, Poland, on April 7-9, 1986, and decated to the 120th anniversary of Francisz

nodor, founder of the Polish National Catholic nurch.

RESOLVED: (1) that satisfaction be expresd with the participation of the representative the Russian Orthodox Church in the scieniic symposium;

(2) that the Polish Catholic Church in Poland thanked for the hospitality accorded to His race Archbishop Feodosiy during his stay in e Polish People's Republic.

HEARD: the report by His Eminence Metroolitan Filaret of Minsk and Byelorussia, Head the Department of External Church Relaons, on the visit to the USSR from April 1

6, 1986, at the invitation of the Moscow atriarchate, of a delegation of the Polish atholic Association *Pax* headed by Zenon Koender, Chairman of the *Pax* Board and Deputy hairman of the State Council of the Polish eople's Republic.

RESOLVED: (1) that satisfaction be expresd with the visit of the Polish Catholic Asposition Pax to the USSR;

(2) that talks between representatives of the ussian Orthodox Church and members of the ax delegation be approved as well as the int Communique and Protocol on cooperation dopted by them, with special note being taken the unanimity of the sides in relation to the ain task of today—the strengthening of peace the world and the saving of the sacred gift life from nuclear catastrophe;

(3) that hope be expressed that the meeting ould serve to develop fraternal relations beteen the Russian Orthodox Church and the olish Catholic Association *Pax* and that it ould contribute to the further strengthening friendship and brotherhood between the

oviet and Polish peoples.

HEARD: the report by His Eminence Metroolitan Aleksiy of Tallinn and Estonia, Predent of the Conference of European Churches, in the meeting of the Presidium of the Conrence of European Churches held in Geneva, witzerland, on March 11-13, 1986, which disassed questions of the preparation for the 9th eneral Assembly of the CEC, to be held in tirling, Scotland, from September 4 to 12, and the prospects of the CEC work in the obst-assembly period.

RESOLVED: (1) that the report be acknow-

dged;

(2) that it be considered as an urgent necesty that the future work of the Conference of uropean Churches proceed with its two gental directions in evidence—the unity of the hurch and the peace ministry which are flected in the theme of the 9th General Asymbly of the CEC: "Glory to God and Peace a Earth";

(3) that His Eminence Metropolitan Aleksiy of Tallinn and Estonia be charged with elaboration and implementation of the programme in preparation of the Russian Orthodox Church delegation to the participation in the 9th General Assembly of the CEC.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Chairman of the Continuation Committee of the Christian Peace Conference (CPC), on the meeting of the CPC Working Committee held in Sofia, Bulgaria, on March 3-7, 1986, at the invitation of His Holiness Maksim, Patriarch of Bulgaria, extended on behalf of the Bulgarian Orthodox Church.

RESOLVED: (1) that the report be acknowledged;

(2) that the final documents of the CPC Working Committee be approved, noting in particular the Appeal of the Working Committee of the CPC Calling for Support of the Initiatives for Turning the Balkans into a Zone Free of Nuclear and Chemical Weapons and the Statement on the Conflict Areas in the Present World (Southern Africa, Latin America, Asia);

(3) that His Holiness Patriarch Maksim of Bulgaria and the Holy Synod of the Bulgarian Orthodox Church be thanked for the attention and hospitality accorded the representative of the Russian Orthodox Church.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the participation of His Grace Archbishop Simon of Ryazan and Kasimov in the meeting of the Mixed Theological Commission for planning of the Orthodox-Reformed dialogue held in Chambesy, Switzerland, on March 2-6, 1986.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the beginning of the Orthodox-Reformed theological dialogue.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the visit of the Russian Orthodox Church delegation led by His Grace Bishop Anatoliy of Ufa and Sterlitamak to Poland from February 22 to 27, 1986, at the invitation of the Polish Ecumenical Council.

RESOLVED: (1) that satisfaction be expressed with the working meeting held in Warsaw between the Russian Orthodox Church delegation and representatives of the Polish Ecumenical Council;

(2) that the development of cooperation between the Russian Orthodox Church and the Polish Ecumenical Council be approved as

aimed at strengthening fraternal ties between Christians in the USSR and Poland, at promoting their common ecumenical and peacemaking service, at consolidating friendship and mutual understanding between the Soviet and Polish peoples;

(3) that the Polish Ecumenical Council be thanked for brotherly hospitality accorded the representatives of the Russian Orthodox Church.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, on the participation of the Russian Orthodox Church delegation headed by him in the work of the Inter-Orthodox Preparatory Commission for the Holy and Great Council of the Eastern Orthodox Church held in Chambesy, near Geneva, Switzerland, from February 15 to 23, 1986.

RESOLVED: (1) that the contribution of the Russian Orthodox Church delegation in the work of the Inter-Orthodox Commission be approved;

- (2) that satisfaction be expressed with the Commission's elaboration of the draft reports for the Third Pre-Council Pan-Orthodox Conference on the four themes on its agenda:
- a) agreement of the Church Canons on fasting;
- b) relations of the Orthodox Churches with the rest of Christendom;
- c) Orthodoxy and the ecumenical movement;
- ·d) contribution of the Local Orthodox Churches into the triumph of the Christian ideals of peace, freedom. fraternity and love among peoples and the abolishment of racial discrimination;
- (3) that the draft reports be sent to the Holy Synod Commission on Christian Unity to be reviewed;
- (4) that gratitude be expressed to His Eminence Metropolitan Damaskinos of Switzerland for the hospitality and attention shown to the representatives of the Russian Orthodox Church during their stay in Switzerland.

HEARD: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, President of the Conference of European Churches, on the meeting of the Joint Committee of the Conference of European Churches and the Council of European Bishops' Conferences in Europe, which was held at the Montserrat Monastery near Barcelona, Spain, on February 13-15, 1986.

RESOLVED: that the report be acknowledged. HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the participation of the Russian Orthodox Church delegation headed by His Grace Archbishop Makariy of Ivano-Frankovsk and

Kolomyya in the Seventh General Conference of the Asian Buddhist Conference for Peace which was held in Vientiane, Laos, on February 12-14, 1986, under the motto: "Let's Pray and Act for Peace, Justice and Survival of All Living Beings".

RESOLVED: (1) that satisfaction be expressed with the participation of the Russian Orthodox Church delegation in the Seventh General Conference of the Asian Buddhist Conference for Peace;

(2) that the results be welcomed of the peace forum which is to unite efforts of the Buddhists in their striving to promote peace and justice. HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations on the participation of His Grace Archbishop Feodosiy of Berlin and Central Europe, Patriarchal Exarch to Central Europe, in the Fifth Ecumenical Peace Symposium sponsored by the theology section of the Humboldt University in Berlin in connection with the 80th birthday of Dietrich Bonhöffer and which was held in Berlin, GDR, on February 6-7, 1986.

RESOLVED: (1) that the report be acknow ledged;

(2) that the participation of His Grace Arch bishop Feodosiy of Berlin and Central Europe in the Fifth Ecumenical Peace Symposium be approved.

HEARD: the report by His Eminence Metro politan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the 3rd Syndesmos International Consultation on Theological Education which was held at the Leningrad Theological Academy of February 3-9, 1986.

RESOLVED: (1) that satisfaction be expres sed with the consultation sponsored by Syndes mos being held within the bounds of the Rus sian Orthodox Church;

(2) that hope be expressed that the Syndes mos consultation would serve to develop con tacts and extend ties between Orthodox theological schools.

HEARD: the report by His Eminence Metro politan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the participation of Bishop Longin of Düsseldorf in the colloquium sponsored by the Martin Niemöller Fund on the theme: "Is the Collective Security Possible?" which was held in Frankfort on the Main, FRG, on Februar 1-2, 1986.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the participation of Bishop Longin of Düsseldor

n the colloquium sponsored by the Martin Nienöller Fund.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna on his participation as a member of the delegation of the Soviet public in the International Conference of the Non-Governmental Organizations "Together for Peace" which was held in Geneva, Switzerland, on January 20-24, 1986.

RESOLVED: (1) that the participation of His Eminence Metropolitan Yuvenaliy in the International Conference "Together for Peace" which was held within the framework of the International Year of Peace be approved with satisfaction;

(2) that inter-Church contacts of Metropolian Yuvenaliy during his stay in Geneva be considered useful.

HEARD: the report by His Eminence Metropoitan Filaret of Minsk and Byelorussia, Head of he Department of External Church Relations, on the participation of His Grace Bishop Longin of Düsseldorf and other representatives of he Russian Orthodox Church in the conference in human contacts in pursuance of the Helsin-Li Final Act sponsored by the Swiss Protestant Church Federation and held in Gwatt on Janury 13-17, 1986.

RESOLVED: (1) that the report be acknowedged;

(2) that satisfaction be expressed with the articipation of the representatives of the Rusian Orthodox Church in the conference on uman contacts and that their stand at the neeting be approved.

HEARD: the report by His Eminence Metroolitan Filaret of Minsk and Byelorussia, Head f the Department of External Church Relations, on the 40th anniversary of the Department headed by him.

NOTE: April 4, 1986, marked the 40th aniversary of the establishment of the Departnent of External Church Relations under the loly Synod of the Russian Orthodox Church. On the threshold of the date, on March 27, 986, Metropolitan Filaret of Minsk and Byeloussia, Head of the DECR, conducted a Panihida in the Trinity Cathedral of the St. Daniel lonastery for the departed hierarchs, clergyien, monks, nuns and laymen of the Russian orthodox Church who actively participated in ne external Church activities over the past orty years. The Panikhida in the Trinity Catheral was attended by staff members of the ECR, representatives of many institutions of ne Russian Orthodox Church abroad, staff embers of the Synodal institutions, and reresentatives of the St. Daniel Monastery bre-

On March 28, the DECR celebrated its 40th

anniversary. At 9.00 a. m. Metropolitan Filaret of Minsk and Byelorussia conducted the Thanksgiving Moleben at the Trinity Cathedral of the St. Daniel Monastery, attended by the staff members of the DECR and the Russian Orthodox Church institutions abroad, representatives of the St. Daniel Monastery brethren, and guests of honour who had been invited to the celebration of the 40th anniversary. After the moleben a jubilee ceremony dedicated to the 40th anniversary of the Department took place in the conference hall of the new building of the DECR at the St. Daniel Monastery. Metropolitan Filaret of Minsk and Byelorussia addressed the gathering with an opening address. The Executive Secretary of the Department, Dr. A. S. Buevsky, made a report on the life and activities of the Department of External Church Relations over the past 40 years. Then the warm speeches of greeting were delivered by: Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Head of the DECR branch of the Ukrainian Exarchate; Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, Chairman of the Education Committee; Metropolitan Antoniy of Leningrad and Novgorod, Head of the DECR branch at the Leningrad Metropolitanate; Metropolitan Yuvenaliy of Krutitsy and Kolomna; Metropolitan Sergiy of Odessa and Kherson; Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe; Archbishop Pitirim of Volokolamsk, Head of the Publishing Department; Archimandrite Theodoros, Dean of the Alexandrian Church Metochion in Odessa, Representative of the Patriarch of Alexandria to the Patriarch of Moscow; Archimandrite Niphon, Dean of the Antiochene Church Metochion in Moscow, Representative of the Patriarch of Antioch to the Patriarch of Moscow; Archimandrite Kirill, Dean of the Bulgarian Church Metochion in Moscow, Representative of the Patriarch of Bulgaria to the Patriarch of Moscow; Archimandrite Tiran Kyuregian, Representative of the Armenian Apostolic Church in Moscow; Archimandrite Aleksiy, Father Superior of the Trinity-St. Sergiy Lavra; Archimandrite Evlogiy, Father Superior of the St. Daniel Monastery; Prof. M. S. Ivanov, Pro-rector of the Moscow Theological Academy; A. N. Stoyan, Head of the International Department of the All-Union Council of the Evangelical Christians-Baptists. Speeches of greeting were also delivered by the representatives of the Foreign Relations Department of the Religious Board of Buddhists of the Soviet Union the Foreign Relations Department of the Muslim organizations in the USSR, and of the Soviet Peace Committee. The Department was greeted on its 40th

anniversary by V. N. Lisitsky, deputy chief of the International Department of the Council for Religious Affairs of the USSR Council of Ministers, who conveyed congratulations and good wishes from the Chairman of the Council K. M. Kharchev.

His Holiness Patriarch Pimen of Moscow and All Russia honoured the ceremony with his presence. In his address of greeting he gave a high appraisal of the Department's activities and handed over to Metropolitan Filaret of, Minsk and Byelorussia the Order of Prince St. Vladimir, 1st Class, with which His Holiness awarded the Department of External Church Relations in connection with its 40th anniversary and for its outstanding services to the Russian Orthodox Church.

In his concluding address Metropolitan Filaret expressed filial gratitude to His Holiness and thanked all speakers for congratulations and good wishes.

RESOLVED: (1) that deep satisfaction be expressed with the successful implementation by the Department of External Church Relations during 40 years of its existence of the tasks with which the Supreme Authority of the Russian Orthodox Church charged it: to develop the inter-Orthodox relations of the Church, her ecumenical activities, the peacemaking and patriotic service;

- (2) that the Lord be thanked for the activities of many now departed hierarchs, clergymen, monks, nuns and laymen, deeply devoted to the Holy Church who zealously participated in the external activities of the Russian Orthodox Church;
- (3) that gratitude be expressed to the Head of the Department of External Church Relations, His Eminence Metropolitan Filaret of Minsk and Byelorussia, the staff members of the Department and to all those who participated in the external activities of the Russian Orthodox Church during the last 40 years, and that the blessing of God be invoked upon them;
- (4) that confidence be expressed that the Department of External Church Relations would continue with the help of God its successful and useful service in the fifth decade of its existence.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the Central European Exarchate.

RESOLVED: (1) that Archpriest Pavel Krasnotsvetov be relieved of his duties of the Dean of St. Nicholas Cathedral Church in Vienna, Austria, due to the expiration of his term of office, and be placed at the disposal of His Eminence Metropolitan Antoniy of Leningrad and Novgorod;

(2) that Archpriest Gennadiy Yablonsky be relieved of his duties of the Editor-in-Chief of the Stimme der Orthodoxie journal in Berlin, GDR, due to the expiration of his term of office, and be placed at the disposal of His Eminence Metropolitan Filaret of Minsk and Byelorussia.

HEARD: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, on

- a) the work of the Pensions Committee in 1985,
- b) the expediency of raising pensions to some who receive them from the Moscow Patriar-chate.

RESOLVED: (1) that the report be acknowledged;

- (2) that satisfaction be expressed with the work of the Pensions Committee in 1985;
- (3) that His Eminence Metropolitan Aleksiy of Tallinn and Estonia be thanked for his supervision of the Pensions Committee, and that the committee chairman, members and secretary be thanked for their work;
- (4) that pensions be increased to some categories of clergymen and that increments begiven to pensions of veterans and invalids (groups I and II) of the Great Patriotic War

CONSIDERED: the summoning of hierarches to the 1986 summer session of the Holy Synod

RESOLVED: that the following hierarchs be summoned to the 1986 summer session of the Holy Synod:

- 1) Archbishop Leontiy of Simferopol and the Crimea:
 - 2) Bishop Anatoliy of Ufa and Sterlitamak;
- 3) Bishop Valentin of Tambov and Michurinsk.

PIMEN,
Patriarch of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

FILARET, Metropolitan of Kiev and Galich,
Patriarchal Exarch to the Ukraine
Metropolitan of Leningrad and
Novgorod
FILARET, Metropolitan of Minsk and Byelo-

russia
YUVENALIY, Metropolitan of Krutitsy and Ko-

IONAFAN, Archbishop af Kishinev and Moldavia

IOANN, Archbishop of Kuibyshev and Syzran ANTONIY, Bishop of Stavropol and Baku

ANTONIY, Bishop of Stavropol and Baku
ALEKSIY, Metropolitan of Tallinn and Estonia, Chancellor of the Moscow
Patriarchate

At its session of May 14, 1986, the Holy

Synod, chaired by the PATRIARCH,

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relaions, on sending a group of pilgrims of the Russian Orthodox Church to Jerusalem and the Holy Land for Holy Trinity Day.

RESOLVED: that the following pilgrim group be sent to Jerusalem and the Holy Land for

he period from June 14 to 26, 1986:

(1) Archbishop Lazar of Argentina and South America, Patriarchal Exarch to Central and South America (head of the group);

(2) Archbishop Varnava of Cheboksarv and

Chuvashia;

- (3) Bishop Sergiy of Solnechnogorsk, Repreentative of the Russian Orthodox Church to he World Council of Churches in Geneva;
- (4) Hegumen Tikhon Bondarenko, teacher at the Odessa Theological Seminary;
- (5) Hegumen Makariy Veretennikov, lecturer it the Moscow Theological Academy;
- (6) Archpriest Gennadiy Zverev, of the city of Leningrad;

(7) Hieromonk Venedikt Kanters, lecturer of the Leningrad Theological Academy:

(8) Father Aleksiy Kirillov, staff member of "The Journal of the Moscow Patriarchate";

(9) Father Aleksandr Kozha, staff member of the Department of External Church Relations;

(10) Protodeacon Ioann Serpokrylov, of the city of Minsk.

PIMEN. Patriarch of Moscow and All Russia MEMBERS OF THE HOLY SYNOD:

FILARET. Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine ANTONIY, Metropolitan of Leningrad and

Novgorod FILARET.

Metropolitan of Minsk and Byelorussia YUVENALIY, Metropolitan of Krutitsy and Ko-

lomna Archbishop of Kishinev and Mol-IONAFAN,

davia Archbishop of Kuibyshev and IOANN.

Syzran ANTONIY. Bishop of Stavropol and Baku Metropolitan of Tallinn and Esto-ALEKSIY, nia, Chancellor of the Moscow Pa-

triarchate

TELEGRAMS FROM HIS HOLINESS PATRIARCH PIMEN

To Bishop ALIMPIY of the Old Believers' Archiepiscopate of Klintsy and Novozybkov

Moscow

I would like to express to Your Excellency and all members of your Church sincere condolences on the demise of the Locum Tenens of the Old Believers' Archiepiscopate, Bishop Anastasiy of the Don and the Caucasus. I offer up to our Lord prayers for the repose of his soul in the mansions of the righteous.

With love in Christ,

PIMEN. Patriarch of Moscow and All Russia

April 11, 1986

To the Patriarchal Community of the Protecting Veil in Helsinki, and the Church Council of the Patriarchal Community of the Protecting Veil

Helsinki, Finland

Having received the sad news of the demise of the esteemed father, Archpriest Georgiy Kilgast, we would like to express our profound condolences to the church council, parishioners and the family of the departed in connection with the grievous loss. We beseech the Chief Shepherd our Lord Jesus Christ to give rest to the soul of the newly departed with the righteous. May his memory be eternal!

PIMEN, Patriarch of Moscow and All Russia

March 28, 1986

Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, administrator of the Orthodox parishes in Finland, which are under the jurisdiction of the Moscow Patriarchate, has also sent a telegram of condolences to the Community of the Protecting Veil on the demise of the rector of its Church, Archivelet Community of the Protecting Veil on the demise of the rector of its Church, Archivelet Community of the Protecting Veil on the demise of the rector of its Church, Archivelet Community of the Protecting Veil on the demise of the rector of its Church, Archivelet Community of the Protecting Veil on the demise of the rector of its Church, Archivelet Community of the Protecting Veil on the demise of the rector of its Church, Archivelet Community of the Protecting Veil on the demise of the rector of its Church, Archivelet Community of the Protecting Veil on the demise of the rector of its Church, Archivelet Community of the Protecting Veil on the demise of the rector of its Church, Archivelet Community of the Protecting Veil on the demise of the rector of its Church, Archivelet Community of the Protecting Veil on the demise of the rector of its Church, Archivelet Community of the Protecting Veil on the demise of the rector of its Church, Archivelet Community of the Protecting Veil on the demise of the rector of its Church, Archivelet Church, Archivel priest Georgiy Kilgast.

To the Primate of the Czechoslovak Orthodox Church, His Beatitude Metropolitan DOROTEJ of Prague and All Czechoslovakia

Prague, ČSSR

Your Beatitude,

It is with deep sorrow that we received the news of the demise of Archpriest Georgiy Novak, Doctor of Theology, who held responsible posts in the Czechoslovak Orthodox Church and who has done a great deal for the good of inter-Orthodox unity, for the cause of ecumenism and peacemaking. I offer up to the All-Merciful Lord ardent prayers for the repose of the soul of His true servant in the heavenly mansions with the saints and the righteous. I would like to express condolences to the relatives and friends of the departed.

With love in the Lord,

PIMEN, Patriarch of Moscow and All Russia

March 26, 1986

To His Beatitude Patriarch JUSTIN of All Romania

Bucharest, Romania

Please accept my cordial congratulations on the auspicious event in your life—the 30th anniversary of archpastoral service. Prayerfully sharing with you in the joy of the occasion, I beseech the All-Merciful Lord that He would grant you spiritual and bodily strength for your further successful service for the Holy Church of God.

With brotherly love in Christ,

PIMEN, Patriarch of Moscow and All Russia

March 13, 1986

To His Eminence Metropolitan DAVID of Sukhumi and Abkhasia

Please accept my cordial congratulations on your 60th birthday. I pray to the Chief Shepherd Our Lord that He would grant unto Your Eminence an abundance of heavenly gifts for the performance of your archpastoral service for the good of the Holy Church of Christ.

With love in the Lord,

PIMEN, Patriarch of Moscow and All Russia

March 21, 1986

Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, has also sent congratulatory telegrams to the Primate of the Romanian Orthodox Church, His Beatitude Patriarch Justin, and to Metropolitan David, Head ot the Department of External Church Relations of the Georgian Orthodox Church.

Patriarchal Awards

By a Ukaze of His Holiness Patriarch PIMEN of March 28, 1986, the Department of External Church Relations of the Moscow Patriarchate was awarded the Order of St. Vladimir, 1st Class, of the Russian Orthodox Church on the occasion of its 40th anniversary in recognition of its services to the Church.

By a resolution of April 15, 1986, His Holiness Patriarch PIMEN of Moscow and All Russia conferred upon Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe, the right to wear a second panagia in recognition of his services to the Church.

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By a resolution of April 25, 1986, His Holiness Patriarch PIMEN of Moscow and All Russia awarded the Order of St. Sergiy of Radonezh,

2nd Class, to Archbishop Antoniy of Chernigov and Nezhin, and to Bishop Savva of Poltava and Kremenchug on the occasion of 60th birthday.

For Holy Easter 1986, His Holiness Patriarch PIMEN of Moscow and All Russia awarded staff members of the Department of External Church Relations, and representatives of the Russian Orthodox Church fulfilling various obediences abroad, and members of the clergy and laity of the dioceses and parishes of the Moscow Patriarchate abroad.

Chronicle

Meeting of the WCC Communication Committee. On January 13-21, 1986, the Communication Committee of the World Council of Churches held a meeting in Kigali, Rwanda. Among the topics and questions discussed at the meeting were the central editorial policy, publications and periodicals, the language policy, visual arts, News and Information Office of the Ecumenical Press-Service, relations between the WCC and the World Association for Christian Communications, the millennium of the official adoption of Christianity in Russia. The member of the Communication Committee Archbishop Pitirim of Volokolamsk was represented at the meeting by staff member of the Publishing Department of the Moscow Patriarchate V. P. Ovsyannikov.

Meeting of the EYCE Executive Committee. From January 20 to 26, 1986, the Executive Committee and national correspondents of the Ecumenical Youth Council in Europe (EYCE) had their regular meeting at Stadtmissionszentrum of Gusow, GDR. The participants in the meeting summed up the activities of the EYCE for the past year which was the International Year of Youth, and discussed the current policy of the organization and the working plan for 1986. In Berlin, the members of the Executive Committee were received at the GDR State Secretariat for Church Affairs, and at the Management Board of the Federation of the Evangelical Churches in the GDR. Participating in the meeting on behalf of the Russian Orthodox Church were Deacon Georgiy Glushik, a national correspondent of the EYCE, and A. P. Karpenko, a member of the EYCE Executive Committee.

Meeting of the Syndesmos Executive Committee. On February 10-17, 1986, the Executive Committee of Syndesmos held its meeting in Kuopio, Finland. Teacher of the Leningrad Theological Seminary, S. P. Rasskazovsky, participated in the meeting as a Syndesmos vice-president.

Meeting of the CPC Auditing Commission. On February 17-19, 1986, the Auditing Commission of the CPC held its meeting in Prague. Archpriest Georgiy Goncharov, Deputy General Secretary of the CPC, took part in the meeting.

Demise of Dr. Heinz Kloppenburg. One of the oldest participants in the Christian Peace Conference activities, Oberkirchenrat Dr. Heinz Kloppenburg, passed away on February 18, 1986. First a member of the CPC Working Committee, and then one of its vice-presidents, he has made a great contribution to the development of inter-Christian ties. Metropolitan Filaret of Minsk and

Byelorussia, Head of the Department of External Church Relations, sent a telegram of condolences to the widow of the deceased.

Meeting of the CEC Committee Monitoring the Helsinki Process. On February 21-23, 1986, the CEC Committee Monitoring the Helsinki Process held its second working meeting in Budapest, Hungary. The participants in the meeting discussed questions related to the confidence-building and development of cooperation on the European continent. In the light of the Helsinki Agreement consideration was given to the results of the conferences in Stockholm, Ottawa and those of the Cultural Forum in Budapest. Great attention was paid to theological studies promoting the cause of peacemaking and mutual understanding. The meeting adopted an Appeal to the 9th General Assembly of the CEC and a communique. The Rector of the Leningrad St. Nicholas and the Epiphany Cathedral, Archpriest Vladimir Sorokin professor at the LTA, took part in the meeting on behalf of the Russian Orthodox Church.

At a Meeting of the Union of the Orthodox Youth of Finland. On February 27, 1986, the Union of the Orthodox Youth of the Autonomous Orthodox Church of Finland held its regular meeting. The meeting was dedicated to the Russian Orthodox Church. Fathers Gennadiy Bartov and Viktor Lyutik of the Leningrad Diocese, now studying at the Theological Faculty of Helsinki University, participated in the meeting. They addressed the meeting and spoke of the life of the Russian Orthodox Church in general and of her ecumenical and peacemaking activities in particular.

Visit of the Ambassador of Austria. On March 10, 1986, Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, received Ambassador Extraordinary and Plenipotentiary of the Republic of Austria to the USSR, Mr. Herbert Grubmayr, at his request.

Demise of A. V. Saarlo. In connection with the demise of an active member of the church council of the Community of the Protecting Veil of the Mother of God in Helsinki, consultant-interpreter Andrei Vasilievich Saarlo who worked zealously for the good of the patriarchal parishes in Finland, Head of the Department of External Church Relations of the Moscow Patriarchate, Metropolitan Filaret of Minsk and Byelorussia, Administrator of the patriarchal parishes, sent the Rector of the Church of the Protecting Veil, Archpriest Georgiy Kilgast, and the parishioners a telegram of condolences on March 10, 1986.

Talk with Representatives of the Evangelical Academy. On March 12, 1986, Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, received the Rev. Dr. Franz von Hammerstein, head of the Evangelical Academy in West Berlin, and his colleague Günter Berndt, visiting the Soviet Union as tourists, and had a talk with them.

At a Reception in the Embassy of Ireland. On March 17, 1986, Ambassador of Ireland to the USSR, Tadhg O'Sullivan, gave a reception on the occasion of a national holiday—the Feast of St. Patrick. G. N. Skobei, a staff member of the Department of External Church Relations, attended the reception.

The Rev. R. Finnbogason received. On March 18, 1986, Archimandrite Feofan, Deputy Head of the Department of External Church Relations of the Moscow Patriarchate, received the Rev. Röngvaldur Finnbogason (the Evangelical Lutheran Church of Iceland), who was on a visit to the Soviet Union at the invitation of the DECR, and his wife.

At a Reception in the Embassy of Switzerland. On March 18, 1986, Ambassador of Switzerland to the USSR Karl Fritschi gave a reception on the occasion of 40th anniversary of the establishment of diplomatic relations between Switzerland and the Soviet Union. Archimandrite Feofan, Deputy Head of the Department of External Church Relations of the Moscow Patriarchate, attended the reception.

Reception of the Parishioners from The Hague. On March 24, 1986, Archimandrite Feofan, Deputy Head of the Department of External Church Relations, received secretary of the church council of the St. Mary Magdalene Church in The Hague, Netherlands, E. N. Byelomaz, visiting the Soviet Union at the invitation of the Department of External Church Relations, and his family.

At a Reception in the Embassy of Greece. On March 25, 1986, Ambassador of the Republic of Greece to the USSR loannis Grigoriadis gave a reception on the occasion of the Independence Day. Among those attending the reception were Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate; Archimandrite Feofan, Deputy Head of the Department of External Church Relations; Archimandrite Platon, Secretary of the MTA Council; Archimandrite Innokentiy, Deputy Editor-in-Chief of The Journal of the Moscow Patriarchate; G. N. Skobei, staff member of the DECR, and T. A. Volgina, Chief of the English section of The Journal of the Moscow Patriarchate.

Counsellor of West German Embassy in Moscow visits the DECR. On March 27, 1986, Counsellor of the FRG Embassy, Chief of the Department of Cultural Affairs, Dr. Klaus Schrameyer,

paid a visit to the Department of External Church Relations of the Moscow Patriarchate and was received there by Archimandrite Feofan, Deputa Head of the DECR.

Visit of the General Director of the Building Company of Helsinki. On March 27 the General Director of the Building Company of Helsinki Martti Koivumäki and his wife paid a visit to the Department of External Church Relations of the Moscow Patriarchate. The guests, visiting the Soviet Union at the invitation of the DECR, got accupainted with the restoration and construction works at the Monastery of St. Daniel and were received by Metropolitan Filaret of Minsk and Byelorussia, Head of the DECR. On March 28 the guests from Finland were invited to dinner given in their honour by Metropolitan Filaret as his residence in Serebryany Bor. Mr. and Mrss Koivumäki also visited the Trinity-St. Sergiy Lavyra, Vladimir and Suzdal.

At the Easter Service in the Roman Catholic Church. At the invitation of the Dean of the Roman Catholic Church of St. Louis in Moscowy Father Stanislas Majeika, Protopresbyter Dr. Viataliy Borovoi, Deputy Head of the Department of External Church Relations, attended the Easter service at the St. Louis Church in the evenings of March 29, 1986.

At a Lunch in Honour of Parliamentary Delegation from Lebanon. On April 4, 1986, Archimandrite Niphon, Representative of the Patriarch of Antioch to the Patriarch of Moscow, gave a lunch in honour of a delegation of the Lebanese Parliament, visiting the Soviet Union at the invitation of the Supreme Soviet of the USSR. Invited to the reception was Metropolitan Filaret of Minsky and Byelorussia, Head of the Department of External Church Relations, who greeted A. Zein, head of the delegation, on behalf of His Holiness Patriarch Pimen of Moscow and All Russia and stated that the Russian Orthodox Church was closely following the developments in Lebanon and sincerely wished peace to be established in that country as soon as possible. Gabriel Jeara, chargés d'affaires of Lebanon, was also present at the reception.

At a Reception in the Embassy of Finland. Om April 4, 1986, the Ambassador of Finland to thes USSR, Aarno Eino Karhilo, gave a reception on the occasion of the 38th anniversary of the Agreement on Friendship, Cooperation and Mutual Assistance Between Finland and the USSR. Present at the reception were Metropolitan Filaret off Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscowy Patriarchate; Archbishop Pitirim of Volokolamsk, Head of the Publishing Department; Archimandrite Feofan, Deputy Head of the DECR, and staffmember of the DECR S. G. Trofimov.

CHURCH LIFE

Services Conducted by His Holiness Patriarch PIMEN

MAY

On May 6 (April 23), Easter Tuesday, His Holiness Patriarch Pimen visited the Trinity-St. Sergiy Lavra. In the Trinity Cathedral of the Lavra His Holiness Patriarch Pimen was greeted on Holy Easter on behalf of the teachers and students of the Moscow theological schools by Bishop Aleksandr of Dmitrov; and on behalf of the brethren of the Trinity-St. Sergiy Lavra by the Father Superior of the Lavra, Archimandrite Aleksiy. His Holiness, Vladyka Rector and Father Superior exchanged traditional paschal eggs. To the singing of Easter hymns the monks and students approached His Holiness and received his primatial blessing and Easter eggs.

On May 8 (April 25), Easter Thursday, His Holiness Patriarch Pimen arrived in the Moscow Monastery of St. Daniel, where His Holiness was congratulated on the Feast of Holy Easter on behalf of the staff members of the Department of External Church Relations of the Moscow Patriarchate by Metropolitan Filaret of Minsk and Byelorussia; and on behalf of the brethren—by the Father Superior of the



His Holiness Patriarch Pimen on a visit to the St. Daniel Monastery on May 8, 1986

St. Daniel Monastery, Archimandrite Evlogiy.

Holy Easter in the Moscow Monastery of St. Daniel

The St. Daniel Monastery in Moscow that has come to life again celebrated the Radiant Resurrection of Christ with a particular solemnity in 1986. On April 27, the Feast of the Entry of Our Lord into Jerusalem, with the blessing of His Holiness Patriarch Pimen, a consecration of the magnificent newlyrestored Trinity Cathedral built in the first half of the 19th century took place. The Office of the Consecration was performed by the cloister's clergy led by Father Superior Archimandrite Evlogiy. His Holiness Patriarch Pimen granted the holy antimension to the cathedral. His Holiness sent the following telegram

in connection with the consecration of the cathedral: I thank you, Father Superior, and the brethren of the St. Daniel Monastery for your prayers offered up in the restored and consecrated Trinity Cathedral. I invoke God's blessing upon your further labours. Patriarch Pimen.

During the Holy Week when the Divine services were conducted in the consecrated Trinity Cathedral opened for the monastery services, the brethren of the cloister headed by the Father Superior were preparing to worthily meet the great day of the Resurrection of Christ.

Before midnight on Holy Saturday the last service of the Holy Week—Mid-

Night Service—was conducted at the Trinity cathedral. Then to the pealing of the bells the Paschal procession took place, and following it Paschal Matins was conducted in the middle of the church, according to an old custom. The choir of the brethren sang the hymn of Paschal Matins and Divine Liturgy. At the end of the Matins, while the Paschal hymns were sung, the Father Superior exchanged Easter kisses with the clergymen participating in the service. The Paschal Message from His Holiness Patriarch Pimen to the Archpastors, Pastors, Monks and Nuns, and All the Faithful Children of the Russian Orthodox Church in our country and abroad was read out during the Liturgy.

The radiant paschal joy, with which the hearts of the brethren and worshippers were overflown, lit their faces and found expression in the salutation and in the hymns: "Christ Is Risen! He Is

Risen Indeed!"

All divine services of the Easter Week were celebrated at the Holy Trinity Cathedral. The Paschal procession was held every day after the Divine Liturgy

with the bells ringing.

At 1 a. m. on Easter Thursday His Holiness Patriarch Pimen arrived at the cloister. Gathered to meet him were the brethren of the monastery, the staff members of the Department of External Church Relations led by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department, those engaged in the restoration work and worshippers. To the solemn pealing of the bells His Holiness proceeded to the Trinity Cathedral. After a short moleben Father Superior Archimandrite Evlogiy addressed His Holiness the Patriarch with

a word of greeting.

He said: "Your Holiness, it is a great joy for us that on the grace-filled days of Holy Easter you are with us in this cloister so close to your heart, the cloister of Orthodox Prince St. Daniil, the Saint of God, whom you love and revere. It is with your blessing that the restoration of the Trinity Cathedral has been accomplished. We are grateful to you for your parental love and care. We know with what heartfelt consideration and wisdom you are leading the restoration of the old Moscow shrine. We know that the St. Daniel Monastery is your beloved child, and this makes us happy." In conclusion the Father Superior prayerfully

wished the Most Holy Vladyka generous mercies from the Risen Lord for many

more good years to come.

His Holiness Patriarch Pimen said in response: Dear Father Archimandrite! I thank you for the cordial words addressed to me. I believe that the Lords and Prince St. Daniil will help you to restore this architectural monument, they holy Monastery of St. Daniel and this holy temple. May the Lord help you all, may the Lord bless you and be with your always. Amen.

Then all those gathered in the church came up to His Holiness the Patriarch, congratulated him on the feast, and he gave a red Easter egg to everyone. The choir of the brethren sang Easter hymns.

The Father Superior gave a reception in honour of His Holiness Patriarchi Pimen.

His Holiness made an entry in the

honoured visitors' book:

"I invoke God's blessing upon those who are restoring the Moscow St. Daniel Monastery and wish them success in their labours. May the Merciful Lord bestow the gift of art upon them as well as an ability to speedily tackle with their tasks. May my prayers help you in this sacred cause! The prayers of all believers, of all my flock will also be with you. May God help all those who do good to the monastery. Pimen, Patriarch of Moscow and All Russia. Holy Easter. May 8, 1986".

On Easter Friday a service was conducted dedicated to the Feast of the Icon of the Mother of God "Life-Bearing" Source". On Easter Sunday after the Divine Liturgy Holy Artos was distributed to the worshippers according to the

custom.

On the Sunday of St. Thomas the Apostle, after the Divine Liturgy at the Trinity Cathedral the Akathistos to the Resurrection of Christ was read compiled by His Holiness Patriarch Sergiy († 1944), thus concluding the Paschall divine services in the cathedral. Everyday divine services are conducted now at the Protecting Veil of the Mother of God Side-Chapel of the Cathedral Church of the Holy Fathers of the Seven Ecumenical Councils.

The scope of the restoration and building work in the monastery is broa-

dening.

Hierodeacon MEFODIY of the St. Daniel Monastery

For the 40th Anniversary of the Department of External Church Relations

ADDRESS

by His Holiness Patriarch PIMEN of Moscow and All Russia at the Solemn Meeting to Mark the 40th Anniversary of the Department of External Church Relations of the Moscow Patriarchate

Your Eminence, dear Vladyka Filaret, Metropolitan of Minsk and Byelorussia,

God-loving archpastors and pastors,

All labourers of the Department of External Church Relations,

Esteemed guests,

Today we are marking the 40th anniversary of the foundation of the Department of External Church Relations of the Moscow Patriarchate under the Holy Synod of the Russian Orthodox Church. The past 40 years have gone down in the history of our Church as years of her active and fruitful external activities, which have been successfully carried out through your zealous labours.

Today, viewing the results of these activities, we can testify with great satisfaction to the fact that the Department of External Church Relations has always had as the main objective of its tireless labours and concern the strengthening of ties with fraternal Local Churches for the sake of serving pan-Orthodox unity and consolidating their cooperation in the sacred cause of the preservation of peace on Earth.

Attaching great importance to the development of the ecumenical movement, the administration and staff of the Department strive to strengthen fraternal dialogue in numerous meetings with representatives of other Churches and denominations, invariably demonstrating truly Orthodox firmness, patience and sincerity towards our brothers and sisters in Christ.

Through the Department of External Church Relations everyday ties between the Russian Orthodox Mother Church and her many believers

in diaspora are effected.

In its activities, it is pleasing to note, the Department constantly testifies to the lofty patriotic spirit of our Church and is guided by the commandment of Christ the Saviour: Blessed are the peacemakers: for they shall be called the children of God (Mt. 5. 9), and untiringly preaches the Gospel of peace by organizing numerous meetings and conferences

of peacemakers and taking part in them.

All this is successfully carried out thanks to the activities of the large staff of the Department of External Church Relations of the Moscow Patriarchate, headed by His Eminence Metropolitan Filaret of Minsk and Byelorussia. The staff of the Department are assisted by representatives of other synodal institutions, theological schools, and monasteries, by many archpastors, pastors, monks and laymen of our Church. To the best of his abilities and opportunities, each of them promotes the realization of the vast programme of the Russian Orthodox Church external mission.

The Holy Synod of our Church has repeatedly voiced its gratitude to the Department for its constant labours aimed at the observance of Holy Orthodoxy, the achievement of confessional Christian unity, and the es-

tablishment of a just peace on Earth.

On this memorable day I voice once again our heart-felt gratitude to

the entire staff of the Department for these valuable labours.

Over the last decades the Russian Church has acquired broad and very useful experience of cooperation with Christian Churches and reli-

gious associations in our country. This communion is of exceptional significance in joint patriotic activities for the benefit of our great Motherland.

Today we recall with deep gratitude those who self-sacrificingly contributed to this successful activity over the years and who are no longer with us. One must pay tribute to the outstanding services of the first Heads of the Department of External Church Relations—Metropolitan Nikolai of Krutitsy and Kolomna, and Metropolitan Nikodim of Leningrad and Novgorod of blessed memory, and many other Church workers dedicated to their duty. May the Lord grant them rest in the mansions of the righteous.

In discussing today such an important area of the Russian Orthodox Church activities, I consider it only too fair to note the constant understanding and assistance whenever necessary on the part of the Council for Religious Affairs of the USSR Council of Ministers. I express our heartfelt gratitude to its entire staff for heir constant and well-inten-

tioned attention and assistance.

Beloved archastors and pastors, esteemed guests! The Department of External Church Relations is entering its fifth decade. It faces great new tasks, and among them, undoubtedly, is the forthcoming celebration of the millennium of our Church's historical existence. I am deeply convinced that, during the period leading up to this momentous date, the staff of the Department will multiply their efforts even more for the glory of the Russian Orthodox Church and the benefit of our dear Motherland.

In recognition of its services in carrying out the external activities of the Russian Orthodox Church and its active patriotic service, I find it appropriate to present to the Department of External Church Relations of the Moscow Patriarchate our highest award—the Order of St. Vladimir, 1st Class.

With all my heart I congratulate the Head of the Department and its staff on this deserved appraisal of their labours and pray that these activities so essential to our Church may continue to develop successfully, in which the beneficent help of God may be with you all!

ADDRESS

by Metropolitan Filaret of Minsk and Byelorussia at the Ceremony to Mark the 40th Anniversary of the Department of External Church Relations

Your Eminences, eminent members of the Holy Synod,

Archpastors and pastors beloved in the Lord, Dear fathers, brothers and sisters in Christ, Esteemed guests,

The event which we are solemnly marking today is a significant milestone in the annals of the Russian Orthodox Church. Therefore, first and foremost, let us thank the Lord, Who, by virtue of His ineffable charity and love for man, has made it possible for us to gather in this hall to prayerfully celebrate the 40th anniversary of the Department of External Church Relations of the Moscow Patriarchate.

It is with a feeling of filial love and devotion that we express our gratitude to His Holiness Patriarch Pimen of Moscow and All Russia for giving his blessing for this ceremony to take place and we await His Holiness's arrival a little later with a particular feeling of heartfelt excitement.

I am exceedingly grateful to the members of the Holy Synod, the heads and representatives of the Moscow Patriarchate institutions, the diocesan hierarchs, the theological schools, monasteries and convents, distinguished representatives of the Orthodox Sister Churches to the Moscow Patriarch, and our ecumenical community of other confessions and religions, for accepting our invitation.

We extend our cordial greetings to the representative of the Council for Religious Affairs of the USSR Council of Ministers, the representatives of the Soviet Peace Committee and other public organizations, and to all those who have honoured our celebration by their presence.

By the grace of God, the 40th anniversary of the Department of External Church Relations

is being celebrated in a new building in the Moscow Monastery of St. Daniel, which the Government of the USSR has assigned without compensation to the Moscow Patriarchate. This is received by the Plenitude of the Russian Orthodox Church as a testimony of the State's good will towards the Church.

Traditionally, jubilee and commemorative dates are a time for summing up what has been achieved. The fortieth anniversary of the Department of External Church Relations likewise presents us with a suitable opportunity to review the Russian Orthodox Church activities carried out through the Department in the inter-Orthodox, ecumenical and peacemaking fields, and this will be done by the Department's Executive Secretary, Dr. A. S. Buevsky, in his formal report.

I would merely like to note the huge dimensions of this service, which, under the constant solicitude of the Primate of our Church, His Holiness Patriarch Pimen, and the Holy Synod, is performed by the staff of the Department of External Church Relations, its branches in Kiev and Leningrad, headed respectively by His Eminence Metropolitan Filaret of Kiev and His Eminence Metropolitan Antoniy of Leningrad and also the bishops, clerics, monks, nuns and laity, who responsibly and with enthusiasm share this important Church mission.

And it is highly important to stress here that both the internal and the external activities of the Russian Orthodox Church proceed with the full support of our pious Orthodox people—confirmed peacemakers who love their Motherland self-sacrificially.

Our people, who have achieved notable success in the economic, social and cultural spheres, face many new tasks and, therefore, during the closing decades of the 20th century citizens of our country, in which we include ourselves, will have to work hard to implement the plans envisaged in all areas of our life, including that of ethics, morality, inner renewal and the spiritual perfection of man and society. It is the sacred objective of the entire human race to get rid of nuclear weapons and prevent their penetration into outer space.

The Department of External Church Relations of the Moscow Patriarchate will continue to fulfill the will of the Supreme Church Authority and help to ensure that the salubrious significance of the Soviet state's peace initiatives penetrates more effectively into the consciousness of world opinion.

The Russian Orthodox Church gratefully accepts the Soviet Government's positive appraisal of the contribution we make, to the best of our ability, to the cause of defending peace and the strengthening of patriotism, and finds



During the moleben in the Trinity Cathedral

in it ever new strength for activities which are useful both for our Church and our Motherland.

In paying homage to all workers in the field of external Church relations—and this means everyone in this hall—I cordially congratulate you all once again and wish you good health and further blessed successes in your labours for the good of the Mother Church and to the benefit of our beloved Motherland.

On March 28, 1986, the Department of External Church Relations of the Moscow Patriarchate marked its 40th anniversary.

On the previous day DECR staff members and representatives of many institutions of the Russian Orthodox Church abroad attended a panikhida in the Trinity Cathedral of the St. Daniel Monastery for the departed staff members of the DECR who had contributed to the development of external links of the Moscow Patriarchate. Their names were specially commemorated by Metropolitan Filaret and the assisting clerics.

On the day of the celebration, the participants attended a thanksgiving moleben in the Trinity Cathedral, starting at 9 a.m. it was led by

Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations. The service was attended by archpastors, clergy and laity invited for the occasion and all DECR staff members. Addressing the congregation before the moleben, Metropolitan Filaret noted the 40th anniversary of the department as a sacred date in the life of the whole of the Russian Orthodox Church.

Then there was the jubilee ceremony in the DECR conference hall which opened with an address by the Head of the DECR, Metropolitan Filaret of Minsk and Byelorussia.

The report on the 40th anniversary of the Department of External Church Relations was presented by the Executive Secretary, Dr. Aleksei Sergeyevich Buevsky, who has worked at the Department since its foundation.

In his retrospective review of the DECR's activities over the past 40 years, A. S. Buevsky mentioned the names of the members of staff who had contributed most to the promotion of the external relations of the Russian Orthodox Church. He made special mention of the selfless labours of former heads of the DECR, including Metropolitan Nikolai of Krutitsy and Kolomna († 1961), Metropolitan Nikodim of Leningrad and Novgorod († 1978), Metropolitan Yuvenaliy of Krutitsy and Kolomna and also of the present Head of the Department, Metropolitan Filaret of Minsk and Byelorussia. He also traced the main areas of work of the Department. "All of these spheres of the Department's activity are imbued with the idea of peacemaking," the speaker said. "As we enter the fifth decade of our existence, we continue to champion the just strategy of peace." The participants listened with close attention to the interesting and comprehensive report, and Metropolitan Filaret thanked A. S. Buevsky for his effort.

Congratulatory speeches for the occasion were delivered by permanent members of the Holy Synod. Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine and Head of the DECR branch of the Ukrainian Exarchate, greeted the participants and expressed cordial congratulations to the DECR management and staff members on the occasion, stressing that the prestige of the Russian Church in her external relations stems from her internal life.

Then the meeting was addressed by Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate.

Addressing the meeting, Metropolitan Antoniy of Leningrad and Novgorod, congratulated the DECR on behalf of its branch at the Leningrad Metropolitanate and the Leningrad theological schools and on his own behalf. In

memory of the occasion he presented icon of St. John the Divine and St. Mary Magdalene to the DECR.

After that the participants heard with great attention an address by Metropolitan Yuvenaliy of Krutitsy and Kolomna.

The speeches by the permanent members of the Holy Synod were followed by congratulations from representatives of Local Orthodox Churches, including those of Archimandrite Theodoros, Exarch of the Patriarch of Alexandria to the Patriarch of Moscow; Archimandrite Niphon, Representative of the Patriarch of Antioch to the Patriarch of Moscow; and Archimandrite Kirill, Representative of the Bulgarian Patriarch to the Patriarch of Moscow.

From the Armenian Apostolic Church, the meeting was addressed by Archimandrite Tyran.

The Soviet Peace Committee was represented at the function by its Secretary, E. P. Oskolsky, who read out a congratulatory address and presented citations of the Soviet Peace Committee to the DECR Executive Secretary, Dr. A. S. Buevsky; DECR member, Protodeacon Vladimir Nazarkin and staff members N. S. Bobrova and S. G. Trofimov.

From the foreign missions of the Moscow Patriarchate, the meeting was warmly greeted by Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe.

A congratulatory address was delivered by Metropolitan Sergiy of Odessa and Kherson. Accompanied by the Rector of the Odessa Theological Seminary, Archpriest Aleksandr Kravchenko, he presented to the DECR on behalf of his diocese, the Dormition Monastery and the Odessa Theological Seminary, an Icon of the Apostle St. Andrew the First-Called.

Another congratulatory address was presented by the Head of the Publishing Department of the Moscow Patriarchate, Archbishop Pitirim of Volokolamsk, who also made the gift of a picture to the DECR.

On behalf of the International Department of the All-Union Council of the Evangelical Christians-Baptists, the meeting was addressed by its head, A. N. Stoyan.

He was followed by M. Z. Batyrshin of the Foreign Relations Department of the Muslim organizations in the USSR and T. G. Rabdanov of the Foreign Relations Department of the Religious Board of the Buddhists of the USSR

The Moscow theological schools were represented at the celebration by the MTA Pro-rector, Professor M. S. Ivanov. He expressed congratulations from the management, faculty and

students of the Moscow theological schools and conveyed as a gift from them an Icon of Christ the Saviour.

The Father Superior of the Moscow Monastery of St. Daniel, Archimandrite Evlogiy, read out a congratulatory address and presented as a gift to the DECR a carved wooden platter with a bas relief of the Cathedral of the Holy Fathers of the Seven Ecumenical Councils made by wood carvers of the cloister.

Then the festal pealing of the monastery bells announced the arrival of His Holiness Patriach Pimen of Moscow and All Russia. The Primate of the Russian Orthodox Church proceeded to the DECR conference hall and took up his seat on the presidium of the meeting. Then the meeting was addressed by the Father Superior of the Trinity-St. Sergiy Lavra, Archimandrite Aleksiy, who congratulated the participants on behalf of the brethren of the St. Sergiy Monastery and presented an Icon of the Holy Hierarchs of Moscow to the Department.

Then the chairman, Metropolitan Filaret, addressed His Holiness Patriarch Pimen and said: "Your Holiness, our anniversary ceremony has reached its climax. We have heard reports and congratulatory speeches from its participants and are now eager to hear your patriarchal word and receive your blessing."

The participants then heard an address by His Holiness Patriarch Pimen (see p. 21) after which he read out a Ukaze conferring upon the DECR the supreme award of the Russian Orthodox Church—the Order of St. Vladimir, 1st Class. The order was received from His Holiness by Metropolitan Filaret after which the Primate wished the DECR every success in continuing its work with the help of the grace of God.

In response, Metropolitan Filaret expressed filial gratitude to the First Bishop of the Russian Orthodox Church from DECR staff members and all employees of the Church institutions abroad.

Then the participants heard a speech by a representative of the Council for Religious Affairs of the USSR Council of Ministers, V. N. Lisitsky, who noted fruitful efforts in the field of foreign relations and peacemaking conducted over many years by the Russian Orthodox Church in general and her Department of External Church Relations in particular. He congratulated the DECR upon the well-deserved high award and wished its members every success

The closing speech at the function was made by Metropolitan Filaret, the Head of the Department, who said: "Your Holiness, our Most Holy Vladyka and father,

Deeply beloved in the Lord archpastors and pastors,

Esteemed guests,

Our solemn meeting marking the 40th anniversary of the Department of External Church Relations is coming to a close.

I am sure that I express the sincere desire of all DECR members and all those here present if I begin by expressing our filial gratitude to His Holiness Patriarch Pimen for his profound appreciation of the work of the Department of External Church Relations and for conferring upon it the Order of St. Vladimir, 1st Class.

Permit me to assure Your Holiness and the Holy Synod that the Department's staff will continue to do all they can to promote the development of our Church's external links in the name of the unity of the Church and the universal peace commanded by the Lord.

I would also like to express profound gratitude to the eminent members of the Holy Synod, the heads and representatives of the synodal institutions and committees, the dioceses, theological schools and cloisters, to the representatives of non-Orthodox Churches and religious associations, to the followers of other religions, public representatives and all those who have been led to this festal meeting of ours by their love for the Russian Orthodox Church and appreciation of the work of her Department of External Church Relations.

I would like to express our particular gratitude to Vladimir Nikolayevich Lisitsky, Deputy Head of the International Relations Department of the Council for Religious Affairs of the USSR Council of Ministers, who has cordially congratulated us on this occasion and who has conveyed to us a greeting and good wishes from the Council Chairman, deeply es-Mikhailovich Kharchev. Konstantin I take this opportunity to express our gratitude to the Council for its benevolent attitude to the needs of the Department of External Church Relations in its work of fulfilling the foreign relations mission of the Russian Orthodox Church.

Many good words have been said here about the work of the Department of External Church Relations in the inter-Orthodox, Pan-Christian, peacemaking and patriotic fields, and for these I would like to express most cordial gratitude to those who have spoken at this function.

I also deem it necessary to note that the manifold activities of the Department, representing the selfless work of its leadership and all its staff members, is possible thanks to the constant and comprehensive support of His Holiness Patriarch Pimen, the Holy Synod and of the whole Plenitude of the Russian Orthodox Church.

The assessment of the activities of the DECR given at this ceremony is a source of support for each of us and a call to all of us to work even better in the entrusted area of external relations of the Russian Orthodox Church.

As we enter the fifth decade of the existence of our Department of External Church Relations, let us beseech the All-Merciful Lord to grant to all our workers His omnipotent help in the implementation of this responsible Church mission, so that God, the Prince of Peace, be glorified in all, and to Him be all glory and dominion, for ever and ever. Amen."

After the solemn ceremony, all the participants were invited to a celebration meal at which the guests received souvenirs in memory of the occasion.

At the end of the celebrations, members of the Holy Synod and the leadership of the Department of External Church Relations saw off His Holiness Patriarch Pimen who left for his residence.

On April 3, the staff members were addressed in the DECR conference hall by the Head of the Department, Metropolitan Filaret of

Minsk and Byelorussia. He said that due to pressure of work he had been unable to congratulate all staff members on the anniversary earlier. But it was now the time to say "thank you" to each other for the important work being done by mutual effort which had been deeply appreciated by His Holiness Patriarch Pimen and the Holy Synod. Vladyka Filaret congratulated all the staff on the supreme Church award.

Archbishop Iov of Zaraisk, Deputy Head of the DECR, spoke in response from all the DECR staff. He congratulated the Head of the Department on the award conferred upon it and thanked him for his paternal care and attention, wishing him every success in all his work.

Each of the staff members received a letter of gratitude with the blessing of His Holiness Patriarch Pimen and souvenirs from the Head of the Department.

On the occasion of the 40th anniversary of the DECR and for the Feast of Holy Easter, a large group of the DECR staff and the employees of foreign missions of the Moscow Patriarchate as well as clergy and laity from foreign dioceses of the Russian Orthodox: Church received Church awards.

Seminar in the Department of External Church Relations

A seminar on the approaching celebration of the Millennium of the Baptism of Russ was conducted from March 24 to 27, 1986, at the Department of External Church Relations in the St. Daniel Monastery under the chairmanship of the Head of the DECR, Metropolitan Filaret of Minsk and Byelorussia. It was attended by heads and representatives of the Russian Orthodox Church institutions abroad, including: Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe; Feodosiy of Berlin and Central Archbishop Europe, Patriarchal Exarch to Central Europe; Archbishop Lazar of Argentina and South America, Patriarchal Exarch to Central and South America; Bishop Kliment of Serpukhov, Administrator of the Moscow Patriarchate Parishes in Canada and a. i. in the USA; the Head of the Russian Orthodox Mission in Jerusalem, Archimandrite Panteleimon. Participating in it also were: Head of the Publishing Department of the Moscow Patriarchate, Archbishop Pitirim of Volokolamsk; Head of the Economics Management, Archbishop Mefodiy of Voronezh and Lipetsk; Deputy Heads of the DECR, Archbishop Iov of Zaraisk, Protopresbyter Vitaliy Borovoi, Archimandrite Feofan; DECR Executive Secretary A. S. Buevsky and staff members of the department. The participants discussed the participation of the Russian Orthodox Church institutions abroad in preparations for and the celebration of the Millennium of the Baptism of Russ. Reports were heard concerning the attitude to the approaching jubilee of the Churches and religious associations in countries on the territory of which the Russian Orthodox Church has her institutions and the possibility of conducting joint jubilee events with them.

At the session on March 26 the participants heard and discussed a report by Metropolitan Filaret of Minsk and Byelorussia "The Establishment of Christianity in Russ".

The participants paid a visit to the Publishing Department and acquainted themselves with its work. They were shown several documentaries, including "The Local Council of 1945", "The 500th Anniversary of Autocephaly of the Russian Orthodox Church", "The 60th Anniversary of the Restoration of the Patriarchate" The participants also visited an exhibition of products of the Sofrino workshops of church requisites at the offices of the Economics Mana-

PRESENTATION OF PATRIARCHAL AWARDS TO MOSCOW CLERGY









On April 29, 1986, Archbishop Pitirim of Volokolamsk, Vicar of the Moscow Diocese, presented, with the blessing of His Holiness Patriarch Pimen, Patriarchal awards for Holy Easter to Moscow clergy. The presentation took place in the Church of the Resurrection (Voskresenie Slovushcheye) in Nezhdanova Street, Moscow

gement located on the grounds of the Church of the Resurrection of Christ, in Sokolniki.

After the closure of the seminar, on March 27, the participants attended a panikhida for the departed staff members of the Department of

External Church Relations in the Trinity Carthedral of the Moscow Monastery of St. Danies and on the following day took part in celebrations to mark the 40th anniversary of the DECR.

Archimandrite Feofan — Deputy Head of the Department of External Church Relations

By the decision of the Holy Synod of February 7, 1986, Archimandrite Feofan was appointed Deputy Head of the Department of External Church Relations of the Moscow Patriarchate. Prior to this appointment he held the post of assistant rector of the Leningrad Theological Academy.

Archimandrite Feofan assumed his new post on March 17.

Archimandrite Feofan (secular name Oleg Ivanovich Galinsky) was born in 1954 in the town of Belaya Tserkov, Kiev Region. After school, he studied at the Dnepropetrovsk Institute of Chemical Technology. In 1972 he enrolled into the Leningrad Theological Seminary and then continued education at the academy, graduating in 1977 with the Degree of Candidate of Theology. In January 1976 he was professed and ordained hierodeacon by Metropolitan Nikodim of Leningrad and Novgorod. In April 1977, he was ordained hieromonk by Archbishop Kirill of Vyborg. Upon graduation from the academy he was appointed teacher at the Leningrad

Theological Seminary and helper to the assisted and rector. From 1977 to 1979 he trained at the Institute of the Eastern Churches in Regensburg in the FRG and then resumed his teaching work at the Leningrad theological schools. In 1980 he was elected secretary of the Board of the Leningrad Theological Academy and head of the Chair of Liturgics. In January 1985 he was appointed acting assistant rector and in August of that year assistant rector of the Leningrad Theological Academy.

On February 14, 1985, he was raised to the rank of archimandrite and in April of that year he was made docent.

Archimandrite Feofan repeatedly travelled abroad with delegations of the Russian Orn thodox Church. From 1980 to 1983 he was member of the Syndesmos Executive Committee Following the 6th WCC Assembly in Vancouves (1983) he was appointed by the WCC Central Committee member of the WCC Sub-unit "Church and Society".

St. Aleksandr Nevsky Podvorye Church of the Moscow Patriarchate in Alexandria, Egypt

On September 3, 1985, Archpriest Dimitriy Netsvetaev, Exarch of the Patriarch of Moscow and All Russia to the Patriarch of Alexandria and All Africa and Dean of the Russian Podvorye Church of St. Aleksandr Nevsky in Alexandria, attended a reception given by the Consul-General of Lebanon in Alexandria, Michel Geashan, on the occasion of the latter's departure to Belgium. Archpriest Dimitriy Netsvetaev wished M. Geashan, who was among frequent visitors to the podvorye, every success at his new post.

On September 9, the Feast of St. Pimen the Great, the name-day of His Holiness Patriarch Pimen, Divine Liturgy was celebrated at the St. Aleksandr Nevsky Podvorye Church, followed by a moleben. In keeping with the tradition of the podvorye, the feast had a continuation: on September 12, the Feast of the Orthodox Prince St. Aleksandr Nevsky, there was a solemn di-

there marking vine service two important events-the name-day of His Holiness Patriarch Pimen and the patronal feast of the podvorye With the blessing, of His Beatitude Patriarch Nicholas VI, Divine Liturgy was celebrated by his vicar in Alexandria, Bishop Titos of Tamia this. The service was attended by the Orthodol clergy and that of other Christian confession and staff members of the Greek Consulate il Alexandria. The Liturgy was followed, in keep ing with the Greek order, by a doxology (thanks giving moleben) to mark the name-day of Hill Holiness Patriarch Pimen. Addressing the congregation, Bishop Titos gave a high assessment of the activities of His Holiness Patriarch Pi men. He also expressed great satisfaction at his recent visit to the Soviet Union. Archpries Dimitriy Netsvetaev cordially thanked Bishop all those present for sharing in Titos and prayer



Reception at the USSR Embassy in Cairo on November 7, 1985. Bishop Petros of Babylon, Vicar of the Alexandrian Patriarch in Cairo (centre); Archpriest Dimitriy Netsvetaev (right); Representative of the Alexandrian Orthodox Church, Basilios Sarandimos (left)

On September 13, Archpriest Dimitriy Netsvetaev gave a reception on the occasion of the feast. Among the guests were Bishop Titos, rectors of the Greek Orthodox churches in Alexandria and representatives of other confessions in the city.

The reception was attended by the Counsellor-Envoy of the USSR Embassy, M. S. Tsvigun with his wife; First Counsellor of the Embassy, V. V. Pankratov; Counsellor of the Embassy, N. S. Vasilyev; First Secretary of the Embassy, V. N. Mayorov, representatives of Soviet foreign trade and other organizations in Egypt, General Consul of Greece, P. Vlassopulos; Regional Director of the British Council in Alexandria, A. Bonar, and other officials.

On September 27, Exarch of the Patriarch of Moscow to the Patriarch of Alexandria, Archpriest Dimitriy Netsvetaev, attended a Mass in the church of the Alexandria Congregation of the Lazarists (Roman Catholic Church) marking the feast of the founder of the congregation, St. Vincent de Paul (circa 1580-1660).

On October 19, Archpriest Dimitriy Netsvetaev attended a traditional *Kavafia* evening organized by the General Consulate and Ministry of Culture of Greece to commemorate the well-known Greek poet, Kavafes Konstantinos Petrou (1863-1933).

The function was attended by Metropolitan Solomon of Fivaid, Bishop Titos of Tamiathis, the Ambassador of Cyprus to Egypt, E. Ellinas, the General Consuls of Britain, the FRG, Finland, Austria and Greece, the Consuls of

the USA and France, professors of Alexandria University and other officials.

On October 20, Archpriest Dimitriy Netsvetaev attended Mass in the Church of de la Salle College in Cairo marking the anniversary of the enthronization of Pope John Paul II. The service was led by the Apostolic Pro-Nuncio in Egypt, Archbishop Giovanni Moretti of Vartana.

On October 21, Archpriest Dimitriy Netsvetaev visited the Church of St. Andrew the First-Called (Presbyterian Church of East Africa) at the invitation of the Rev. Kenneth Johnson. The Presbyterian parish was founded 90 years ago by settlers from Scotland, and their church, located in Tahrir Square in the centre of Cairo, was built in 1910. Today this is an interconfessional English-speaking parish. Attached to the church is a reception hall with a music library which is also used for ecumenical meetings of members of various local congregations.

The Rev. Johnson told Archpriest Dimitriy Netsvetaev that the St. Andrew Church links various Christian communities in Alexandria. Every Sunday a congregation of 60 to 80 people come to the church, about half of whom are immigrants or students from African countries. Bible classes are conducted on Mondays, attended by some 35 people, mainly Africans.

On October 23, Archpriest Dimitriy Netsvetaev with his wife attended a party given by the Regional Director of the British Council in Alexandria, Andrew Bonar, who worked at the British Embassy in Moscow from 1978 to 1981. Among the guests were the Consul General of Great Britain in Alexandria, Ian Mancluni with his wife, Chaplain Howard Levitt (the Church of England) and Alexandria University faculty members. A. Bonar showed his guests his own amateur films about Soviet Armenia, and the old Russian towns of what is called "the Golden Ring": Zagorsk, Pereslavl-Zalessky, Rostov Veliky and Yaroslavl. Archpriest Dimitriy Netsvelaev spoke about the Trinity-St. Sergiy Lavra and the theological schools of the Russian Orthodox Church.

On October 28, Archpriest Dimitriy Netsvetaev took part in a service of worship marking the Greek national holiday—Ohi Day, commemorating the liberation struggle of the Greek people during the Italian and Hitlerite military interventions. Divine Liturgy was celebrated by Metropolitan Solomon of Fivaid (Alexandrian Patriarchate) who also conducted a doxology in the Annunciation Cathedral of the Patriarchate.

On November 5, Archpriest Dimitriy Netsvetaev gave a dinner in honour of Bishop Ambrosios of Mareotis (Alexandrian Patriarchate) who took up permanent residence in Alexandria. Among the guests were Metropolitan Parthenios of Carthage, Metropolitan Solomon of Fivaid

and Bishop Titos of Tamiathis (Alexandrian Church).

On November 7, the 68th anniversary of the Great October Socialist Revolution, Archpriest Dimitriy Netsvetaev attended a reception at the USSR Embassy in Cairo given by the Ambassador, A. M. Belonogov.

On November 8, the Feast of St. Michael the Archangel and the Heavenly Host, Archpriest Dimitriy Netsvetaev attended patronal feast celebrations in the Arab Orthodox parish in Cairo (founded in 1871). Divine Liturgy was concelebrated by Metropolitan Barnabas of Pelusium, Metropolitan Paulos of Hermoupolis and Bishop Petros of Babylon, assisted by numerous clerics. After the service the head of the community, Antoin Drosos, gave a reception.

On November 9, Archpriest Dimitriy Netsvetaev attended a dinner given by the Apostolic Pro-Nuncio, Archbishop Giovanni Moretti. At a request of the host, Father Dimitriy spoke of Church-State relations in the Union.

On December 24, Christmas eve (New Style), Archpriest Dimitriy Netsvetaev attended Vespers in the Anglican Church of St. Mark in Alexandria. Also present were members of other local Christian confessions.

After the service, Archpriest Dimitriy Netsvetaev bestowed, at the request of the rector, Chaplain Howard Levitt, a blessing upon the congregation and felicitated them upon the approaching great feast, wishing them all peace and joy.

On December 25, the Feast of the Nativity of Christ (New Style), Father Dimitriy co-officiated with Metropolitan Barnabas of Pelusium (Alexandrian Patriarchate) in the cathedral of the Greek Alexandrian Evangelismos (Annunciation) community.

On January 3, 1986, Archpriest Dimitriy Netsvetaev gave a dinner in honour of the Head of the Armenian Church in Egypt, Archbishop Zaven Chinchinyan. Among the guests were Bishop Narek Shakaryan of Shirak from the Soviet Union who was visiting Egypt at the invitation of the Armenian community, and the Austrian Consul in Alexandria, V. Alexinian with his wife. Toasts were raised to the health of His Holiness Patriarch Pimen and of the Supreme Patriarch and Catholicos of All Armenians, Vazgen I.

On January 5, Archpriest Dimitriy Netsvetaev with his wife attended a reception given by the Austrian Consul in Alexandria, V. Alexinian. Among the guests were the Consuls of Great Britain, Lebanon, the FRG, Romania, Japan and the USA and also Bishop Narek Shakaryan of Shirak, leaders of the national communities in Alexandria and scholars.

On January 6, Archpriest Dimitriy Netsvetaev paid a visit to the Alexandrian Patriarchate where he had a meeting with the Governor of Alexandria, General Mohammed Fauzi Muaz.

On January 7, Christmas, Divine Liturgy was celebrated by Metropolitan Barnabas of Pelusium in the Podvorye Church of St. Aleksandr Nevsky. The service was attended by Metropolitan Solomon of Fivaid, Bishop Narek Shakaryan of Shirak, clergy of the Greek and other parishes of Alexandria, the Greek General Consul P. Vlassopulos and the Austrian Consul. V. Alexinian. The service was conducted in Russian, Greek and Arabic. There were two choirs, a Russian and a Greek one from the Church of St. Michael the Archangel, "Many Years" was sung to His Holiness Patriarch Pimen and His-Beatitude Pope and Patriarch Nicholas VI. After the service Archpriest Dimitriy Netsvetaev gave a dinner.

IN THE DIOCESES

xis of Sts. Basil the Great, Diocese Gregory of Naziansus and John Chrysostom it was the patronal feast at the Podvorye Church of the Three Holy Hierarchs in Paris. On the day of the feast Divine Liturgy in the podvorye church was celebrated by Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe assisted by Archpriest Lev Makhno, the church rector; Hegumen Georgiy, ecclesiarch; Arch-

On February 12, 1986, the Syna-

liy; Hieromonk Efrem; and cleric of the Church of the Holy Trinity in Vanves, Hieromonk Ilarion. On the eve, they had officiated at All-Night priest Gavriil Henri, rector of the Church of St. Mark Bishop of Ephesus in Palermo, superintendent dean of the Italian parishes, Archpriest Gregory Conietti; rector of the Church of All Saints in Modena, Father George Arlet-

ti; member of the fraternity of the Stavroniketa

Monastery on Mount Athos, Hieromonk Vasi-

Korsun

Patriarchate as a blessing for further labours. After the divine service the parishioners and guests were invited to partake of a fraternal meal in the exarchate building.

In the evening there was a reception in honour of the patronal feast.

Before the reception, during a moleben in the Church of the Three Holy Hierarchs, Metropolitan Vladimir addressed the guests with a speech of greeting.

Among the guests at the reception were: Metropolitan Meletios of France; Bishop Jeremie of Sasima; Protopresbyter Panagiotis Simiatos and Archimandrite Stephanos (Constantinopolitan Patriarchate); Bishop Gabriel of Palmira (Antiochene Patriarchate); Archbishop Adrian of Western Europe (Romanian Patriarchate); of the St. Sabbas Church, Archpriest rector Vladimir Garić (Serbian Patriarchate) and rector of the St. Euphymius Church, Archpriest Antoniy Slavov (Bulgarian Patriarchate). Also present were the General Vicars of the Primate of France, Bishop Daniel Pezeril and Monsignor Andre Vingh-Trois, representatives of the Catholic Institute in Paris, of the Secretariat for Christian Unity and of the Congregation of the (Roman Catholic Church); Eastern Churches and the President of the French Protestant Federation, the Rev. Jacques Maury.

Among the guests were counsellors of the French Foreign Minister, Prof. Romuald Shramkevich and Philippe Care; deputy mayor of Paris, Philippe Orengot; Senator Jacques Cherieu, representatives of the ecumenical and public circles, officials of the Soviet Embassy in France, of other embassies and members of the press. The reception took place in a warm and cordial

atmosphere.

"On Sunday, February 16, there was a congress in Paris of the clergy and laity of the Korsun Diocese. Before the opening, Divine Liturgy was celebrated in the Church of the Three Holy Hierarchs by Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe, assisted by the clerics attending the congress. All the participants received Holy Communion. Singing during the divine service was the choir of the Church of the Icon of the Mother of God "Consolation of All the Afflicted" (St. Genevieve) conducted by N. Lossky and the choir of the Church of the Three Holy Hierarchs under the baton of Yu. Kiselhof.

During the congress reports on the general theme "Orthodoxy in Russia and in the West" were presented by Metropolitan Vladimir, Archpriest Gavriil Henri and Prof. D. M. Shakhovskoi. They were followed by an animated discussion after which Vladyka Vladimir replied to numerous questions from the participants. It was proposed to hold in 1987 a congress on the

approaching Millennium of the Baptism of Russ. The participants also proposed to publish an album on the history and current life of the West European Exarchate and the Korsun Diocese, which would include information on the origin of Church jurisdictions. Such a publication is especially necessary for the Orthodox youth in the West.

The participants sang "Eternal Memory" to the departed clergy and laity of the diocese, and "Many Years" was sung to the Supreme Authority of the Russian Orthodox Church and the clergy.

The congress closed with the singing of the prayer "It Is Meet".

Vienna
Diocese

On July 28, 1985, the 8th Sunday after Pentecost, Archbishop Irinei of Vienna and Austria celebrated Divine Liturgy in the St. Nicholas Cathedral Church in Vienna.

On August 25, the 12th Sunday after Pentecost, Vladyka Irinei celebrated Divine Liturgy in the same cathedral.

On August 28, the Feast of the Dormition of the Mother of God, divine service in the cathedral church was conducted, with the blessing of Archbishop Irinei, by its dean, Archpriest Pavel Krasnotsvetov, who marked on that day the 30th anniversary of his service in Holy Orders. After the Liturgy Vladyka Irinei congratulated Archpriest Pavel on the occasion and wished him God's help in continuing his service of the Church of Christ.

On September 26, Archbishop Irinei conducted All-Night Vigil with the Office of the Exaltation of the Holy Cross in the St. Nicholas Cathedral Church.

On September 29, Sunday after the Feast of the Exaltation of the Holy Cross, Vladyka Irinei celebrated Divine Liturgy in the same cathedral.

On October 3, there was a symposium in Vienna on the theme "Romanian Stand in the Official Dialogue Between the Roman Catholic and Orthodox Churches", on the initiative of *Pro Oriente* Catholic organization for links with the Orthodox Churches. A report at the symposium was presented by Metropolitan Antonie of Transylvania (Romanian Orthodox Church). The Russian Orthodox Church was represented by Archpriest Viktor Shilovsky.

On October 13, the 19th Sunday after Pentecost, Archbishop Irinei celebrated Divine Liturgy in the cathedral church.

On October 15, Archpriest Pavel Krasnotsvetov attended a High Mass in the Vienna Catholic Cathedral of St. Stephen marking the 7th anniversary of the election of Pope John Paul II. The Mass was celebrated by Archbishop

Michele (Cecchini) of Aquileia, the Papal Nuncio in Austria, and General Vicar, Bishop Helmut Krätzl.

On October 22, the Papal Nuncio in Austria, Archbishop Michele Cecchini, gave a reception to mark the 7th anniversary of the election of Pope John Paul II. Among the guests were Archbishop Irinei and Archpriest Pavel Krasnotsvetov.

On November 6, Archpriest Pavel Krasnotsvetov attended an evening service in the Vienna Konzilsgedächtniskirche to mark the 20th anniversary of the close of the Second Vatican Council. The service was led by Archbishop Dr. Karl Berg of Saltzburg, and attended by all the Catholic bishops of Austria.

On November 7, there was a reception at the Soviet Embassy in Austria to mark the 68th anniversary of the Great October Socialist Revolution. Among the guests were Archbishop Irinei; Archimandrite Avenir, rector of the Transfiguration Church in Baden-Baden; and Archpriest Pavel Krasnotsvetov.

From November 9 to 11, Archbishop Feodosiy of Berlin and Central Europe, Patriarchal Exarch to Central Europe, was on a visit to the Austrian capital.

On November 10, the 23rd Sunday after Pentecost, Archbishops Feodosiy and Irinei concelebrated Divine Liturgy in the St. Nicholas Cathedral Church, assisted by the cathedral clergy and Deacon Christopher Falc (Düsseldorf Diocese, FRG). The divine service was attended by Metropolitan Chrysostomos of Austria (Constantinopolitan Patriarchate); representative of Cardinal

Franz König, professor of the Catholic Theological Faculty of Vienna University, E. H. Sutner; General Secretary of *Pro Oriente*, A. Stiernemann, and other guests. After the liturgy the hierarchs exchanged speeches of greeting.

On November 11, Archbishops Feodosiy and Irinei paid a visit to Metropolitan Chrysostomos of Austria. Later that day they were received by the Soviet Ambassador to Austria, M. T. Effremov.

On November 14, *Pro Oriente* organized an excursion to the Catholic Cloister of the Holyy Cross near Vienna. Among the participants were all the members of the Ecumenical Council of Austria. The Russian Orthodox Church was represented by Archpriests Pavel Krasnotsvetov Viktor Shilovsky and Chrysostom Piynenburg and clerics of the cathedral church.

On December 1, the 26th Sunday after Pentecost, Archbishop Irinei celebrated Divine Liturgy in the cathedral church, assisted by its clergy.

On December 9, Archpriests Pavel Krasnostsvetov and Viktor Shilovsky attended a symposium organized by *Pro Oriente* to mark the 20th anniversary of the close of the Second Vaticam Council. The participants heard reports: "Ecus menical Situation in Catholic Theology 20 Years After the Second Vatican Council" and "Ecumenical Situation in the Eastern Orthodox Theology After the Second Vatican Council".

On December 15, the 28th Sunday after Pentescost, Vladyka Irinei celebrated Divine Liturgy in the cathedral church, assisted by its clergy. After the liturgy, there was a meeting of the church council of the St. Nicholas Cathedral Church.

-In Memoriam-

Archpriest **Vasiliy Andreyevich Shpakovsky**, a superannuated cleric of the Minsk Diocese, passed away on February 14, 1986.

He was born into a peasant family on November 29, 1913. In 1956, Bishop Aleksiy of Vilna and Lithuania (Dekhterev; † 1959) ordained him deacon, and in 1959—presbyter to serve as the rector of the Church of St. Parasceve the Martyr in the village of Mesyatichi. He continued his service there until his retirement in 1983.

Father Vasiliy was a veteran of the Great Patriotic War, decorated with the medals "For the Taking of Warsaw", "For the Taking of Berlin", "For Military Merit" and "For the Victory Over



Germany in the Great Patriotic War of 1941-1945".

In recognition of his diligent service of the Church of Christ Archpriest Vasiliy Shpakovsky was awarded by His Holiness Patriarch Aleksiy an ornamented cross in 1968.

Before his demise Father Vasility came to confession and received Holy Communion.

The funeral service in the Church of St. Parasceve the Mar-tyr in the village of Mesyatichi was conducted by Archpriess Viktor Kotar, the superintendent dean of the Pinsk Church Districtional diocesan clergy.

Archpriest Vasiliy Shpakovsky was laid to rest at the Mesyatich village cemetery.

SERMONS

On Spiritual Vision

On the 7th Sunday After Pentecost (Mt. 9. 24-35)

In the Name of the Father, and of the Son, and of the Holy Spirit

A

nd Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every

sickness and every disease among the people,—this is what we heard today in the Gospel lesson. The Holy Church has drawn our attention to the narrative of St. Matthew describing the miracles of our Lord, including the healing of the

two blind men in' Capernaum.

All the Gospel narratives, besides having a literal and historical meaning, also have a meaning spiritual. To behold the spiritual world one has to have not merely eyes in the body, but spiritual vision. And this vision was granted by God to each of us through the first man, Adam. Before the Fall. Adam was able to behold the world of the angels and God Himself. Sin distorted the perfect nature of the first man, and Adam himself and subsequent generations were denied the immediate vision of God. And then the Son of God, the Saviour of the world, came into the world to restore to man the original eroded by passions, and reunite him with the Heavenly Powers. That is why Jesus Christ cures not only physical blindness, but grants to blind men spiritual vision.

The blind man of the Gospel typifies the sinner. When he hears the Gospel call of the Saviour to Life Eternal, his faith compels him to follow after the Lord. Later, having embarked upon the path of Christian life, he becomes aware of his sinful unworthiness before God and wishes to gain full vision, be cured spiritually of his sins and be able to approach the One Source of life. Gripped with sincere repentance of heart, he cries unto the Lord in the manner of the blind men in the Gospel: Thou Son of David, have mercy on us (Mt. 9. 27), or

after the manner of the publican, saying: God be merciful to me a sinner (Lk. 18. 13). But the Lord does not heal at once, but waits for a waxing of faith and a nurturing of the fruits of repentance and long-suffering: and Jesus saith unto them, Believe ye that I am able to do this? "Observe," says St. John Chrysostom, "the zeal of the blind men, of which you can judge by their cries and pleas..." And then comes the moment when, having gained spiritual vision, the person can firmly confess his faith and say with the blind men of the Gospel: Yea. Lord!

Thus healing the body, the Lord always heals the soul of man. This is clearly stated in the Matins Canon for the Sunday of the Blind Man: "Thou hast opened the eyes of him who could not see physical light, illuminating the eyes of the soul..." The Lord came into the world to open up the spiritual eyes of men that they could know the only true God and His Only-Begotten Son and Saviour of the world, our Lord Jesus Christ (Jn. 17. 3). That is why the Lord sent the Apostles into the world on whose behalf spoke Apostle St. Paul: ...Cease not to give thanks for you... That the God of our Lord Jesus Christ... would enlighten the eyes of your understanding (Eph. 1. 16-18). At the Liturgy of the Presauctified Gifts we hear the celebrant say: "The light of Christ illumineth all men". And many people have, indeed, entered into this light and the Light of Christ has opened their spiritual eyes: by the mercy of God they have, already here on Earth, been graced with the vision of holy angels, the Mother of God and the Lord Himself. The Akathistos to St. Sergiy of Radonezh says: "Rejoice, thou who forever beholdeth the Lord with thine spiritual eyes." We also learn from the following hymns of the Holy Church of the grace-giving

spiritual visions granted to St. Serafim of Sarov: "While faultlessly accomplishing thy service before the altar of the Lord, thou was granted to see Christ in church coming with the heavenly host. Rejoice, thou who hast beheld the Queen of the Heaven and earth." But it is not these visions that are the goal of the Christian. Every person is called to the knowledge of God, but each one has his own measure of spiritual perception: it is weak in one, and may be stronger in another, depending on the degree of a Christian's spiritual attainments. Some achieve the spiritual vision of God in their lifetime, others in the hour of their death. And woe is him who passes into the other world with his spiritual eyes shut: having failed to gain this vision here on Earth, he will not have there the endless heavenly joy of beholding the holy angels, the saints of God, the Mother of God and the Lord Himself. That is why in the prayer of the First Hour the Holy Church of Christ turns to her Chief Shepherd, supplicating Him for all her children that the Lord, according to His mercy and goodness, would illumine their spiritual eyes: "O Christ, the true Light, which illumineth and sanctifieth every man who cometh into the world! Let the light of Thy countenance be showed upon us, that in it we may behold the light ineffable..."

Therefore, brothers and sisters, let us always be mindful of our earthly purpose and our spiritual goal. And for every Christian the supreme goal is Life Eternal. Today's Gospel lesson teaches us the way we must follow to attain Life Eternal. Above all, we must strengthen our faith. Faith is the foundation of spiritual life. St. Paul exhorts us by saying: without faith it is impossible to please

him (God); for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him (Heb. 11. 6). This is the way, followed by the blind men of the Gospel a thorny path, on which one is fortified by the prayer of repentance. And this is the life-path for every Christian to take. When a man follows diligently after Christ, no barriers can make him swerve from this path: he is not alone as he accomplishes his life's work, for the Lord is always with him. This union with Christ is always crowned with a grace-giving renovation of man's soul and heart: Blessed are the pure in heart: for they shall see God (Mt. 5. 8)

To strengthen our faith, the Lord has granted to His Church the Holy Sacraments. Through them the grace of the Holy Spirit is brought down upon the faithful Christian, increasing and fortifying his feeble strength. The Holy Sacraments help every man who lives by the life of the Church to gain a deeper insight into the truths of faith and increase his knowledge of God Being always mindful of the need to renew our soul, let us follow after our Lord and Saviour Jesus Christ and labour in the works of faith, becoming ever more perfect in fulfilling the Com-mandments of God. Then, by the grace of God and by the prayers of His Most Holy Mother and all the saints, we shall be granted, even here on Earth, the illumination of our spiritual eyes with the Light of Divine Grace, and in the life thereafter we shall be united forever with the Lord, and together with all His saints we shall give glory unto the One God Who is worshipped in the Holy Tri nity, the Father, and the Son, and the Holy Spirit, for ever and ever. Amen! Archpriest VASILIY VOINAKOW

On the Feast of St. Sergiy of Radonezh

In the Name of the Father, and of the Son, and of the Holy Spirit



he hymn for today's feast says that from childhood St. Sergiy had been dedicated to the Lord and that he

turned a wilderness into a city. It was indeed the Holy Spirit Who inspired the author of that hymn 500 years ago, for who could have imagined at that time that in place of the wilderness with its virgin forests the

Lord would build a city, a spiritual city that would accept a multitude of inhabitants within its walls. It is fain to say that many other towns converged on the city of St. Sergiy to render it glory and honour. What is one to make of this wonderful miracle? And what is the place of St. Sergiy in our national history?

It was nearly 1000 years ago that

the people of Russ received Holy Baptism. They started building churches and piety began to increase amongst them. But the devil, the enemy of the human race, seeing these multitudes of Russian people being thus saved from the darkness of idolatry, managed to sow fratricidal envy in the hearts of the rulers of the land, its princes. Prince Svyatopolk, the first audacious perpetrator of fratricide, slew his two brothers, Boris and Gleb, for which he was branded with the soubriquet Okayannyi, which means in Russian "Cainlike". He decided that his own inheritance was too small and said to himself: "I shall go and slay those brothers of mine and rule alone the whole of the Russian land". The word oka-yanstvo in Russian (a Cain-like deed) has ever since denoted the sin of fratricide and the martyred brothers Sts. Boris and Gleb have been venerated as symbols of fraternal unity and loyalty and prayerful intercessors for Russ before the Lord.

Following that terrible sin, just as after the sin committed by Cain, fratricide became common practice not only amongst the princes, but also amongst the common people. And the princes led Russians against

Russians.

This violent strife in the Russian land was taken advantage of by the Mongol-Tatar nomads. They invaded our land, sacking and desecrating our churches and holy shrines, killing clergy, defiling women and taking the surviving menfolk and children into captivity. Our faith was trampled underfoot and our Motherland laid waste.

And then, conscious of their sin, the common people and the princes started thinking of making peace among themselves and restoring the unity of their native land. Some of the princes started gathering people together, others began to unite the dismembered regions of the land, others again started raising the necessary funds and accumulating arms. But a collection of regions do not make the Motherland, just as a multitude of people do not yet make a nation, and no amount of wealth and weapons can save people who are not bound by a common spirit. And it was to St. Sergiy that the Lord had given the task of restoring this spirit of unity. He was the great educator of the Russian nation, and it was he who gathered its spirit.

When St. Sergiv first came to this hill, overgrown with forest, he had no idea that it was he who would restore our nationhood. Indeed, even towards the end of his life he turned down an offer to become metropolitan and head of our Church. It was only yielding to the persistent pleas of the brethren that he agreed to stand at the head of a community of only 12 monks to save it from disintegration. He came to this spot to devote himself to the cause which we, monks, and all Orthodox Christians believe to be the greatest cause and most cherished goal of our livesthe salvation of the soul.

St. Sergiy came to this spot to save his soul from sin and passions and lead it to God. He started out by obeying the first few of God's Commandments, by fearing God, by working and praying, laying humility at the foundation of all. And when he had cleansed his soul by these acts and been illuminated by the grace of God, he received the blessing of the Patriarch of Constantinople to found a cenobitic community, not simply a community of monks, but a Christian cenobitic com-

Now, what is the chief purpose of a Christian cenobitic community? It is that Christians living together should have everything in common, not merely common possessions, but also common joys and sorrows and a single common love. This is how all Christians used to live in apostolic times, but later on, with the decline of devoutness and piety, this kind of life was preserved chiefly in cloisters. And seeing this kind of life, people saw the words of the Gospel being fulfilled: By this shall all men know that ye are my disciples, if ye have love one to another

(Jn. 13. 35).

And the Russians saw that amidst the strife that was tearing their country apart, amidst confusion, treachery and fratricide, there had emerged a spot wherein the Gospel was being preached as if anew. The men who dwelt in that place shared the love and unity commanded by the Lord and preached by the Apostles. And people began to stream to St. Sergiy not only from his own, but also from other countries, and his fame reached all the

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Churches. And St. Sergiy himself went to the princes to reconcile them and

unite Russ.

He brought Christians together not to subjugate them to the Grand Duke, but to restore among them the peace and love of the Gospel, to prove that a brother relying upon brother becomes an invincible force, a force made invincible by Christian love. And then came the decisive hour of battle for the freedom of our Motherland and Grand Duke Dimitriy Donskoi of Moscow came to the cloister in person. What brought the Grand Duke with his army of many thousands to the hegumen of that tiny monastic community? What did he expect to get from that poor and humble ascetic? Abba Sergiy gave the Grand Duke two of his schemamonks, hardly a significant addition to the military force he had at his command. What the Grand Duke sought was not a physical or military reinforcement, but a spiritual blessing, for without it there could be no victory. He came to gain the grace of the Holy Spirit without which one cannot fulfil the commandment of love: Greater love hath no man than this, that a man lay down his life for his friends (Jn. 15.13). And it was St. Sergiy who fulfilled and demonstrated this commandment.

But how was the saint himself able to realize that this commandment could, indeed, be made a reality? In the world around him sin and division reigned supreme and it was only in the other world, the divine world, that St. Sergiy discerned the image of the love of the Gospel. He discerned that image of love in the life of the Holy Trinity, the life in which the Father, the Son and the Holy Spirit are one, where there is but one grace and but one love for mankind. That is why this cloister of ours was dedicated to the Most Holy and Life-Giving Trinity. That is why today the whole world knows of the Icon of the Holy Trinity, that treasure left to us, the brethren of his cloister. by Abba Sergiy, and the world must learn from this icon the commandments preached by Abba Sergiy.

Words fail me to provide a fitting description of the life and acts of Abba Sergiy. We can describe him as God's chosen one, because while still in his mother's womb, he thrice gave glory to the Holy Trinity. He was the

chosen one of the Mother of God, for She visited this place and promised to abide herein forever. And we can call St. Sergiy a prophet, for he foretold the victory of Grand Duke Dimitriy Donskoi. We can call him an apostle, for he preached the good news of peace and love. And we can call him an angel on Earth, for he mortified his passions, a heavenly man, for, having ascended unto Heaven, he has not foresaken us; and we can also call him a martyr, because while living here, in this world of sin, he time and again shed his blood for the iniquities of men and laboured for the sake of our salvation. But having said all this, we have still failed to do full justice to the meaning of the deeds of St. Sergiy.

He was and remains the special prayerful intercessor for the Russian land, by whose prayers our cities are kept. He is the holy seed for whose sake the people are preserved by the hand of the Lord. He is our father, our true spiritual father, of whom we are born not in the body, but in the spirit.

What do we have in mind when we praise our Motherland? Our Motherland is our native land for which our people have shed their blood. And it is also our history, the history of Holy Russ. But our Motherland, dear brothers and sisters, is first and foremost the people of whom we are born. This is the land of our forefathers, of our spiritual and holy fathers, of saints like our father St. Sergiy. These fathers of ours give birth to us not into this temporary life, but into Life Eternal and these are the fathers who guide us into the Kingdom of Heaven.

But if there are fathers, then there must also be children. It is we who must be their children. If we could be born of fathers like St. Sergiy, if we follow the road trodden by our holy fathers, then the Lord would keep us from shame. No true father can deny his child, and all the more so a spiritual father. We can always turn to him in sorrow and he will always dry our tears and hear our pleas. That is why we turn with such hope, faith and love to our father St. Sergiy, and say: "O our Abba Sergiy, pray for us unto

God!" Amen.

Hegumen ANDRONIK, of the Trinity-St. Sergiy Lavra

PEACE MOVEMENT

CHURCH FOR SOCIETY

Press Conference at the Publishing Department of the Moscow Patriarchate

The presentation of the Message of the Holy Synod of the Russian Orthodox Church On War and Peace in a Nuclear Age was the subject of a press conference given for Soviet and foreign newsmen in the Conference Hall of the Publishing Department of the Moscow Patriarchate on April 8, 1986. Among those present were: correspondents of the magazines New Times, XX Century and Peace and Soviet Woman, staff members of TASS, APN and the USSR State Radio and Television Committee, and correspondents of CTK, Reuters and Asahi agencies, West German and Colombian TV, the journal of the Serbian Orthodox Church Pravoslavle, and the Svenska Dagbladet. Permanent members of the Holy Synod Metropolitans: Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate; Antoniy of Leningrad and Novgorod, and Yuvenaliy of Krutitsy and Kolomna took part in the press conference, which was conducted by Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate.

Metropolitan Filaret of Kiev and Galich told the gathering about the history of the Message. The Commission of the Holy Synod on Christian Unity put more than two years of painstaking effort into drafting it. The idea of issuing the Message was inspired by the lofty awareness on the part of the sons and daughters of the Russian Orthodox Church of their responsibility for the destinies of mankind, their realization that the size of the present-day nuclear arsenals threatens the very existence of life on Earth. The danger of a nuclear holocaust has prompted peace supporters in many countries to make a clear and emphatic declaration of their principled stand on this fundamental issue of our time. In the Message On War and Peace in a Nuclear Age the Russian Orthodox Church sets forth its position on it.

Metropolitan Filaret of Kiev emphasized that the Message is addressed not only to the episcopate, clergy and all believers of the Russian Orthodox Church but also to all religious people and all peace-loving forces the world over. Its keynote is that in this nuclear age there must not be a nuclear war. Mankind must arrive at a profound realization of the fact that after a nuclear war the world around us would cease to exist; our planet would be turned into a lifeless waste. The only alternative therefore open to mankind today is to prevent a nuclear war. As long as nuclear weapons exist, however, there exists the threat of their being used. For this reason the Message stresses the need to liquidate the stockpiles of nuclear arms.

The Russian Orthodox Church welcomes the initiative by the Government of our country to work for the elimination of nuclear weapons in the world by the end of the year 2000. That will be an outstanding year for us Christians because it will mark the 2000th anniversary of the Nativity of our Lord. Back in 1977, during the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations Among Nations, which met in Moscow, the Russian Orthodox Church called upon Christians to devote the time remaining up until the year 2000 to active efforts for peace. Since it would be difficult, of course, to do away with nuclear weapons all at once, each step in the direction of destroying them should be welcomed.

The Message enumerates ways and means of contributing to that lofty goal so vital for all mankind. To begin with, all testing of nuclear weapons must be banned. This would put a stop to their sophistication. Discontinuation of nuclear tests would help to prevent the militarization of outer space. The deployment of weapons in outer space would create a highly dangerous situation in which technical facilities created by man could get out of control and a nuclear war could break out as a result of their accidental malfunctioning. To avoid becoming a hostage to his own inventions, man must come to his senses and stop in time, before it is too late to prevent a nuclear war. The Message proposes a number of measures to build a climate of confidence between governments and countries, a climate that would help to end the arms build-up.

Social issues hold a prominent place in the Message. A stable peace is impossible unless justice reigns. Since human progress depends

largely on the condition of people themselves, exceptional importance should be attached to the human factor when dealing with the problems of war and peace. It is an aim of the Church, Metropolitan Filaret stressed, to awaken man's inherent moral forces to combat human vices that lead to negative consequences.

Metropolitan Aleksiy of Tallinn and Estonia noted in his speech that the Russian Orthodox Church has been participating most actively in peacemaking activity ever since the threat of another war confronted mankind in the early post-World War II period as a result of the deterioration in the international situation. It was the will of all believers of our Church, of all its Plenitude, that everything possible should be done to preserve peace. This new document, the Message of the Holy Synod, thoroughly sets forth the position of the Russian Church on the most topical and most urgent issue of our time. Today each new spiral of the arms race multiplies the threat of nuclear annihilation, the threat of a global cataclysm. The Russian Orthodox Church welcomed the moratorium imposed on nuclear testing in our country, and grieves at the fact that the US Administration carried out an underground nuclear explosion in the state of Nevada just before the date set for the expiration of the moratorium. Disarmament must be begun before it is too late. Concrete ways and means of curbing the arms race must be found. We would like to believe and to hope that by the year 2000 since the Nativity of our Lord mankind will find within itself the strength to free itself from nuclear weapons.

The Russian Orthodox Church takes an active part in the work of the inter-Christian organizations which likewise realize that in this age of ours one cannot deal with ecumenical problems and seek roads to Christian unity unless we solve the main problem, the problem of the preservation of life. This coming September the 9th General Assembly of the Conference of European Churches, on the theme: "Glory to God and Peace on Earth", will meet in Scotland within the framework of the International Year of Peace. The Assembly will reflect the vertical and horizontal aims of the social service of the Church.

In conclusion, Metropolitan Aleksiy expressed the conviction that the Russian Orthodox Church would continue to work for world peace at all levels and with unflagging resolve.

Metropolitan Antoniy of Leningrad and Novgorod spoke about the growing interest of religious organizations throughout the world in the problems of peace and in exploring the possibilities of disarmament. Many religions now display unity of views in their approach to these problems. The Message, a new step towards resolving universal issues, should contribute to the reconciliation of all mankind.

Dwelling on the Message, Metropolitan Yuvenaliy of Krutitsy and Kolomna stressed that it sums up the peacemaking efforts of the Russian Orthodox Church on the eve of the Millennium of the Baptism of Russ. The framers of the Message took into account the latest findings of Soviet, American and West European scientists on the consequences of the use of nuclear weapons. Their discoveries compel theologians to ponder on the situation and to draw up our Christian views on the issues of war and peace.

The Message provides the members of the Russian Church with a well-argumented, conand authoritative stand on the most topical international problems. At the same time, it acquaints other Churches and religions with the peacemaking ideas of the Russian Orthodox Church. In recent years various Churches in the United States and in Western Europe have issued similar pastoral messages. Our Church studied them closely, and the present Message should therefore be of considerable interest inasmuch as it has avoided weak spots in previous analogous documents. The Message of the Holy Synod of the Russian Church has appeared at crucial moment in the history of the human race. All Soviet people, believers and non-believers, were alarmed by the news that the United States continues to test nuclear weapons inspite of the unilateral moratorium on nuclear weapons proclaimed by the Soviet Government. This is a challenge to the whole of mankind. Words of the Psalm 49 apply to those who are to blame for this policy: This their way is their folly: yet their posterity approve their sayings (Ps. 49, 13). The Message declares that the stance of nuclear intimidation is immoral, for it makes real the danger of the annihilation of mankind and all other life on Earth. But the believers are convinced that with God's help mankind will prevent this madness. God gave man reason for the purpose of preserving His creation, and life, the most precious thing on Earth. This Message is therefore now presented with optimism and with the hope that people of good will may prove stronger than the madmen.

After the official speeches, members of the Holy Synod replied to numerous questions put by newsmen. Upon the close of the press conference they granted interviews to representatives of Soviet and foreign news services.

Afterwards a slide film about religious life in Moscow was shown.

MEETING OF THE CPC WORKING COMMITTEE

Sofia, March 3-7, 1986

COMMUNIQUE

The Working Committee of the Christian Peace Conference met in Sofia on March 3-7, 1986. Its session was held at the invitation extended by His Holiness Maksim, Patriarch of Bulgaria, on behalf of the Bulgarian Orthodox Church, a respected member of the Christian peace movement. It was attended by some 110 distinguished Church dignitaries and personalities of this international Christian movement, representing 36 countries on all continents. The session of the Working Committee was preceded by a one-day meeting of the International Secretariat

The meeting was opened with worship conducted by clergy of the Bulgarian Orthodox Church.

Its formal opening was attended by representatives of the Committee on Affairs Related to the Bulgarian Orthodox Church and the Religious Confessions, attached to the Ministry of Foreign Affairs, as well as by representatives of the Roman Catholic Church and of Protestant denominations and representatives of the Bulgarians confessing Islam.

Metropolitan Pankratiy of Stara Zagora, Vice-President of the Christian Peace Conference, greeted the participants in the meeting on behalf of the Bulgarian Orthodox Church. He stressed the importance of its being held at the beginning of the International Year of Peace and of its having on the agenda important assignments stemming from the socio-political processes in the world, especially after the meeting between the leaders of the USSR and the USA, Mikhail Gorbachev and Ronald Reagan, and the recent peace initiatives of the Soviet Union.

Metropolitan Pankratiy urged Churches and Christians to work so that the sun of life, joy and happiness might not grow dark over the Earth, our common home, so that a "nuclear winter" might not grip in its icy embrace everything that exists on Earth.

Bishop Dr. Károly Tóth, President of the CPC, pointed out the tasks of Christians and Churches as followers of the Prince of Peace, Jesus Christ, at a particularly critical time for humankind. A special responsibility in the Year of Peace consists in a qualified diagnosis of the international situation and in a practicable therapy. Dr. Károly Tóth stated that the global politics of today were no longer dominated by a single great power, but that they were characterized

by a multipolarity with the socialist countries, Western Europe, Asia, the developing countries, North America, different peace movements and, finally, religious communities increasingly influencing world events.

The approach to the "theology of liberation" and the idea of the Ecumenical Peace Council as well as the WCC Conference on Peace, Justice and Integrity of Creation scheduled for 1990 took up a large part of the president's address: "The Churches of the nuclear age, challenged by the possibility of the complete destruction of the Earth, are called to a decision. The situation is unique and hence also the response of the Churches must be uniquel"

The liberation of Southern Africa including Namibia is inevitable. The Working Committee reiterated its solidarity with the forces involved in the intensified liberation struggle.

A stable peace in the Middle East is unattainable without the full recognition of the inalienable rights of the Palestinian people to national sovereignty and statehood.

The liberation struggle in Latin America, particularly in Nicaragua, has become more embittered due to foreign support rendered to the contras. We recognize that the Christians actively involved in this struggle are inspired by the prophetic vision of justice. The statement made at the summit meeting in Geneva that "nuclear war cannot be won and, therefore, should not be waged" and that "both sides will refrain from striving for military superiority" must be followed by concrete disarmament steps.

There followed a very rich and fruitful discussion, in which many persons shared their insights, viewpoints and ideas.

In the discussion the CPC president's stand-point on the long-term but realistic programme of the USSR of January 15, 1986, to free mankind from nuclear weapons by the year 2000 was taken up in detail by the participants. "It would be the most effective shield for all countries of the world, if the nuclear powers destroyed all nuclear weapons, instead of building up a technologically ambiguous and economically tremendously burdensome spatial shield". In their faith in Jesus Christ, Christians and Churches of all countries should gratefully welcome and constructively utilize this "historic opportunity to implement a world without nuclear arms" (E. M. Kennedy, February 18, 1986).

The Rev. Dr. Lubomir Miřejovský, CPC General Secretary, made a report on the CPC acti-

vities which had taken place since the 6th All-Christian Peace Assembly, on plans for future CPC events which will be mostly centred on the International Year of Peace, and on the work of the CPC Prague staff. In the ensuing discussion, appreciation was expressed of the qualitative growth of the CPC's work. Gratitude was expressed to the Rev. Dr. Tibor Görög, Director of the CPC Office, who on March 15, 1986, will leave his post to become General Secretary of the Ecumenical Council of Churches in Hungary.

Dr. Ljuben Petrov, a senior research worker at the host country's Research Institute of International Relations and Socialist Integration, explained in the evening of March 4 the proposal presented by Todor Zhivkov, President of the State Council of the People's Republic of Bulgaria, to create a nuclear-free zone in the Balkans, and the proposal of Bulgaria and Romania to make the Balkans a chemical-weapons-free zone. He presented a historical survey of the different plans, sponsored in the past, to create a nuclear- and chemical-weapons-free zones in the Balkans. He also examined Bulgaria's proposals on the background of the efforts to establish other nuclear- and chemical-weapons-free zones in Europe. Dr. Petrov then answered questions related to these issues, posed by the participants in the session.

The Working Committee heard and discussed reports on the press response to the 6th ACPA, the findings and suggestions of the Programme Committee of the 6th ACPA, the activities organized by different CPC bodies since the 6th ACPA and on events sponsored by other organizations, in which the CPC had taken part.

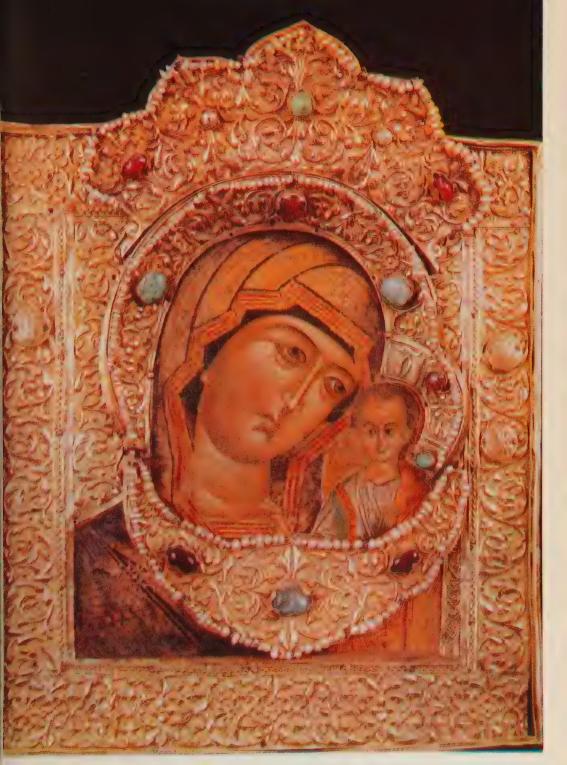
The Working Committee also discussed and approved the structure and composition of the various commissions, and activities within the framework of the International Year of Peace: proclaimed by the UN. It discussed future meetings of the CPC bodies, and the CPC participation in numerous other NGO-sponsored events. It also decided to strengthen cooperation with the UN and its specialized agencies.

The Working Committee considered the application of the Korean Christian Federation of the DPRK and accepted the Federation as member of the CPC. The Working Committee expressed its satisfaction over the fact that in becoming a member of the CPC the KCF has entered the international family of Christian NGOs.

Several documents were approved; an appeal to all Churches in the form of a statement of recommendations on disarmament and peaceful co-existence; an appeal of the CPC's Working Committee calling for support for the initiative to turn the Balkans into a zone free of nuclear and chemical weapons, and a statement on the



A group of participants in the CPC Working Committee meeting in Sofia. In the centre from right to left: His Holiness Patriarch Maksim of Bulgaria; M. Grigorov, Vice-President of the BPR State Council; Bishop Dr. Károly Tóth, CPC President; the Rev. Dr. Lubomir Miřejovský, CPC General Secretary, and Chairman of the CPC Continuation Committee, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; third from left — Metropolitan Paulos Mar Gregorios of New Delhi and the North

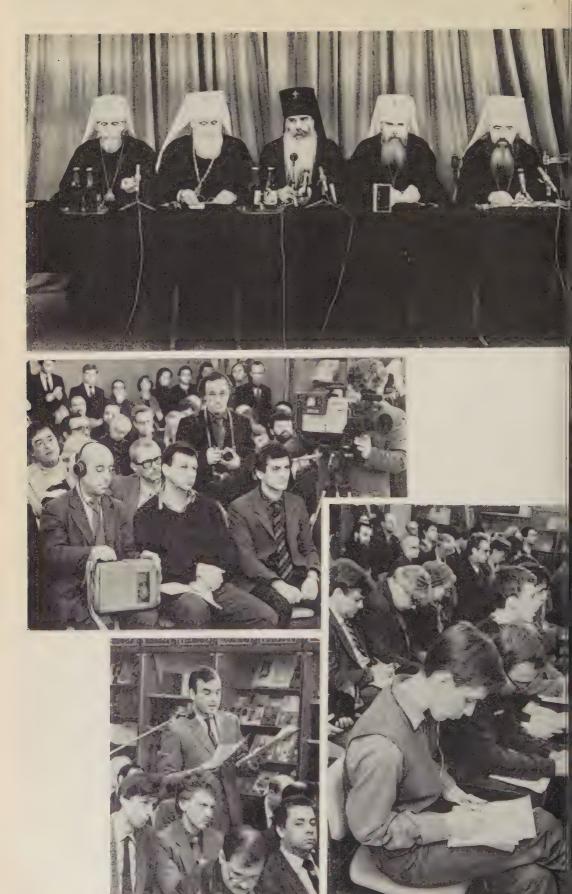


KAZAN ICON OF THE MOTHER OF GOD

Early 18th century

The Kazan Icon was invented on July 8, 1579, at the command of the Theotokos Herself Who inicated the spot where the icon was in the ruins of a house destroyed by fire. The first moleben efore the newly invented Icon of the Most Pure Virgin was conducted in the St. Nicholas Church y its priest, who later became Patriarch Ermogen of All Russia († 1612; feast day, February 7/March 2).

On October 22, 1612, after three days of fasting and prayer before the Kazan Icon of the Mother f God, the troops of Prince Dimitriy Pozharsky liberated Moscow from the Polish invaders. Peter he Great is known to have prayed before the Kazan Icon before the Poltava Battle, During the rench invasion of Russia in 1812, the Kazan Icon of the Mother of God was with the Russian army. The feast days of the icon are July 8/21 and October 22/November 4.



ESS CONFERENCE
THE MESSAGE OF THE HOLY SYNOD
THE RUSSIAN ORTHODOX CHURCH
I WAR AND PEACE IN A NUCLEAR AGE"

held on April 8, 1986, at the Publishing Department of the Moscow Patriarchate.

vas attended by permanent members of the Holy Synod: Metropolitan

ret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Metropolitan

ksiy of Tellinn and Estonia, Chancellor of the Moscow Patriarchate;

ropolitan Antoniy of Leningrad and gorod, and Metropolitan Yuvenaliy Krutitsy and Kolomna. The press

ference was conducted
Archbishop Pitirim of Volokolamsk,
d of the Publishing Department
he Moscow Patriarchate. Invited to the
erence were correspondents

the TASS, APN, USSR State Committee Television and Radio Broadcasting foreign newsmen accredited Moscow. After the press conference resentatives of the media were able nterview the Church hierarchs who had

details, see article on p. 37

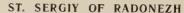
sented the programme document.











16th-century icon

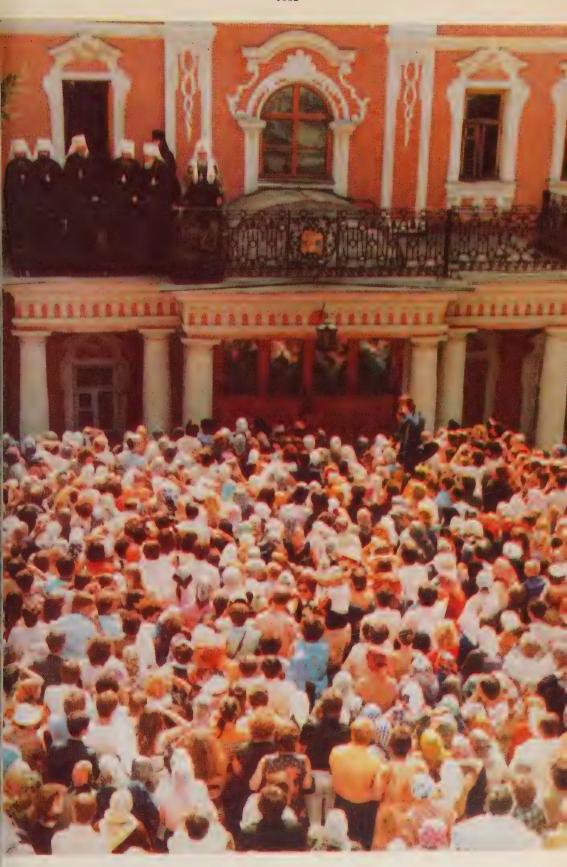


The Orthodox Church celebrates the INVENTION OF THE RELICS OF ST. SERGIY OF RADONEZH, THE MIRACLE WORKER, on July 5/18

Through profound faith, ascetic feats and numerous good works Abba Sergiy attained great heights of spiritual perfection. He takes a special place in the host forth in of the Saints who have shone forth in the land of Russia as the Hegumen of the Russian Land who used his spiritual authority and wisdom to promote the rallying of Russian cities around Moscow. The Russian victory at the Kulikovo Plain (1380) is to be traced to the labours of prayer of Abba Sergiy and his blessing given to Prince Dimitriy of Moscow. The monastery founded by the saint has played a prominent role in our national history over the centuries as the traditional spiritual centre of the Russian Orthodox Church. The Trinity-St. Sergiy Lavra is an inexhaustible source of consolation, peace and love for believers who converge on the shrine with the holy relics of its founder bringing thereto their sorrows and joys, seeking his assistance and prayerful intercession. The icon-lamp lit by St. Sergiy shines on. His spiritual legacy, his radiant courage, his amazing humility, offer a lofty example of a truly Christian life and selfless service of the Church of Christ and the Motherland

His Holiness Patriarch Pimen of Moscow and All Russia blessing the participants in the celebrations from the balcony of the Patriarchal Chambers

THE FEAST OF ST. SERGIY OF RADONEZH IN THE TRINITY-ST. SERGIY LAVRA 1982





The service is conducted by His Holiness Patriarch Pimen of Moscow and All Russia

HE 40TH ANNIVERSARY OF THE DEPARTMENT OF EXTERNAL CHURCH RELATIONS OF THE MOSCOW PATRIARCHATE (see article on p. 21)



Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, addressing the anniversary meeting on March 28, 1986



articipants in the meeting



A moleben in the Trinity Cathedral of the Moscow Monastery of St. Daniel on the 40th anniversary of the DECR

IN THE RESURRECTION CATHEDRAL CHURCH IN CHERNIGOV



Archbishop Antoniy of Chernigov and Nezhin officiating at the Great Blessing of the Waters



The shrine with the relics of St. Feodosiy, the Archbishop of Chernigov

conflict areas of Asia, Southern Africa and Central America. Letters were sent to distinguished members of the CPC's Presidential Board who, for reasons of health or pressing duties were unable to attend the meeting.

A delegation of the Working Committee of the CPC headed by the CPC President was received on March 5 by His Holiness Maksim, Patriarch of Bulgaria. A conversation was held concerning future peacemaking initiatives and activities aimed at preserving the sacred gift of life. The guests thanked the Bulgarian Church for the cordial hospitality accorded to them during the sessions and for its active and beneficial cooperation in the movement.

Mr. Mitko Grigorov, a Vice-President of the State Council, received a delegation of the CPC headed by Bishop Dr. Károly Tóth. The peace-oriented policy of the People's Republic of Bulgaria and its readiness for close cooperation with all people of good will in promoting peace and social justice in the world were emphasized at the formal reception. On behalf of the CPC, gratitude was expressed for the attentiveness to the participants in the meeting and for the favourable atmosphere created for their work in the Bulgarian capital.

On March 6, 1986, His Holiness Patriarch Maksim and the Holy Synod of the Bulgarian Orthodox Church gave a formal dinner in honour of the participants in the Sofia meeting, which was attended by Mr. Ljubomir Popov, Deputy Minister of Foreign Affairs and President of the Committee on Affairs Related to the Bulgarian

Orthodox Church and the Religious Confessions at the Ministry of Foreign Affairs, and by representatives of the peace movement in Bulgaria. In his address, the first hierarch of the Bulgarian Orthodox Church stressed that "in our troubled times, the need for peace and the efforts to safeguard it stand out as an urgent task of unique importance, because of the threat of nuclear war".

On March 6, in the afternoon, a press conference was held at which the results of the meeting were presented to the media. Several participants were also interviewed by the Sofia Television and an entire TV programme was devoted to the meeting. All this shows the interest of the public and the press in the Working Committee's meeting and its discussions.

On behalf of the CPC, gratitude was expressed to His Holiness Maksim, Patriarch of Bulgaria, for the brotherly invitation, the constant care and the favourable conditions created during the meeting, and high appreciation given to the peace promoting activities of the Bulgarian people and the Bulgarian Orthodox Church.

Participating in the meeting of the Working Committee on behalf of the Russian Orthodox Church were: Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Chairman of the Committee for the Continuation of Work of the CPC; Bishop Sergiy of Solnechnogorsk, member of the Continuation Committee; and Archpriest Georgiy Goncharov, Deputy General Secretary of the CPC.

Conflict Areas in the Present World

The Third World has suffered, during the last four decades, more than 120 violent conflicts. Not a day has passed without aggression and war. In Africa, Asia, the Middle East, Latin Amemica and Caribbean, war and violence have ruled, destroying precious human life and endangering all of civilization through the ever-present peril of the expansion of a regional conventional conflict into a global nuclear conflagration. We should not forget that the catastrophic Third World.

The Christian Peace Conference's Working Committee calls attention to the hot spots of violence and conflict in the Third World. We pray and hope for global and universal peace. Only peace can provide the conditions conducive to human betterment and victory over hunger, backwardness and poverty.

SOUTHERN AFRICA

The situation in Southern Africa has reached a critical point. Church leaders, both individual-

ly and collectively, have expressed their anguish in their speeches and through concrete actions of solidarity with the oppressed.

We particularly appreciate the witness and role of Bishop Desmond Tutu, Dr. Allan Boesak and the Rev. Dr. Nude.

The hour is late, and unless majority rule comes soon in South Africa and Namibia the whole sub-continent is likely to be plunged into a bloodbath.

In South Africa, Namibia, Mozambique and Angola, the struggle was racial at the beginning. It was a matter of the oppressed blacks struggling against the white oppressors. Things are changing now. The white oppressors are mobilizing segments of the non-white population to fight non-whites who are opting for a just economic system.

It is in this context that we see the racist government of South Africa promoting cosmetic changes at home while at the same time it is seriously endangering the sovereignty and independence of Lesotho by interventions, which

contradict international law. In Angola and Mozambique, racist South Africa is arming groups hostile to legally established governments. In addition, Mr. Reagan has received and given support to the leader of UNITA.

Recognizing that the policy of destabilization is affecting the Frontline States, efforts should be made by all peace-loving people to increase the support to these countries and to the liberation movements.

We reiterate the appeal made by the 6th ACPA to the nations and peoples of Africa and the rest of the world to observe May 25 as Africa Day. We urge the expediting of the implementation of UN Resolution 435 on independence for Namibia.

We endorse the Harare Declaration of December 1985 and the KAIROS Document and call for their urgent implementation. We support all efforts to isolate the racist regime of South Africa, particularly by economic sanctions, termination of bank loans, the intensifying of disinvestments, the application of oil embargoes and rejection to give support to draft-dodgers.

We call upon the South African government to release Nelson Mandela and all other political prisoners unconditionally.

We welcome the growth of the European movements of solidarity with the people of Southern Africa.

LATIN AMERICA

We express our concern about the tense situation in Central America. The Contadora proposal should be accepted as the basis for stopping the growing militarism, US intervention and open aggression in the region.

We consider a serious mistake the support given by the present US Administration to the Nicaraguan counter-revolutionary forces. A terrible dilemma is posed by the extraordinary foreign indebtedness of the Latin American nations. Its payment would entail a terrible human cost in terms of further impoverishment. We support the efforts of many Latin American governments to free their people from this exceptionally hard financial yoke.

We also express our solidarity with the struggle for democracy and human rights in Latin America and the Caribbean.

We recognize the positive role that the theology of liberation is playing in the awakening of the Christians' consciousness with respect to the motivation of their involvement in this struggle by their own faith. We pray and hope for the people of Haiti—freed from Duvalier—and for the people of Chile—struggling against the Pinochet tyranny.

ASIA

Recent events in the Philippines constituted a crisis situation and we are relieved by the fact that civil dissension and even conflict were averted by the eviction of the former president, Marcos, and the installation of the new president, Aquino, who appears to enjoy the support of the Philippine people. We were made aware of the part played, in defusing this crisis, by the Churches in the Philippines, the National Council of Churches and the Bishops' Conference of the Roman Catholic Church, and we wish to congratulate the people of that country for this first step in achieving what we hope will be a change in the structures that militate against justice and peace in that land as well as in the world. We refer to the possibility of their being able to rid their country of US bases and possible nuclear warheads.

In the Middle East, we deplore the continuing civil war and Israeli occupation in Lebanon. We regret that the Gulf War does not end and support efforts to bring peace to that region. We declare our solidarity with the Palestinians in their just struggle for sovereignty and statehood and call on our member-Churches to observe November 29 as a day of solidarity with them.

The Christian Peace Conference gladly welcomes Christians in the Korean People's Democratic Republic into its fellowship, and expresses solidarity with the Korean people in their efforts to reunite their country. We are indeed dismayed to see external forces trying to stall negotiations between the divided parts of Korea through a joint US-South Korea military exercise.

The continuing deployment of US forces and nuclear warheads in South Korea, combined with the growing militarization of Japan, poses a serious threat to peace in the region.

The active membership of Vietnamese Christians in the CPC makes us reflect on the need for Western Europe and the USA to come to terms in the liberation of Indochina and support the established governments of those nations in their efforts to work out their own national destinies. We greatly appreciate their sense of solidarity with other peace forces, which is evident from the report of the Asian Buddhist Conference, and we wish to extend our own fraternal cooperation to that Asian movement for peace.

TO ALL CHURCHES

A Statement of Recommendations on Nuclear Disarmament and Peaceful Coexistence

At its meeting in Sofia, Bulgaria, March 3-7. 1986, the CPC's Working Committee devoted atention to the serious problems facing humankind in the UN International Year of Peace 1986. In this context we particularly appreciated the concrete proposals made on January 15, 1986 on behalf of the Soviet Union by the General Secretary of the CPSU, Mikhail Gorbachev, which correspond to our hopes and prayers. We recogmize the courage involved in this latest initiative challenging the international community to find practical, verifiable structures for disarmament negotiations, especially as in the past such iniciatives have not always received a positive response. As Christians believing in God Who coninually offers Himself in Love for His Creation, we are committed to work in the spirit of such nitiative to motivate Christian communities to nake, both individually and ecumenically, their distinctive contributions.

Following the spirit of the Geneva summit, the proposals of January 15, 1986, point the way to a genuine and realistic achievement of a more peaceful world based on the removal of fuclear and chemical weapons and the reduction of conventional weapons at the latest by 2000. Such a process of disarmament would, as it is lightly pointed out in this document, have a propound implication for the global economy and particularly the development issues related to the Third World.

Such a process of disarmament would substanially reduce the fear, paranoia and mistrust of our age which have characterized East-West reations since 1945 and would further existing commitments to confidence-building, cooperation and exchange programmes. As Christians, we re particularly concerned about the distinctive sychological, moral, spiritual and cultural eflects of these tensions. We are living in a world where human personality and relationships are it a risk in an atmosphere of violence, hopelessless and despair. As Christians, we reject the absurd logic of the present arms race which prenumes that the only way of interacting internationally is through threats of deterrence, the ogic which is based on various myths presuming he existence of an "enemy".

In the light of the above, we urge Churches to

consider different ways of making their own distinctive contributions to international debate and of taking actions on these issues, and we would like to suggest the following practical steps as illustrations of what could be done.

- 1. To study the Statement by Mikhail Gorbachev of January 15, 1986.
- 2. To draw the attention of the local community to its existence.
- 3. To send written responses to Church, civic and political leaders.
- 4. To hold an occasional special service devoted to exploring the themes of disarmament and development.
- 5. To regularly incorporate these themes in intercessions and sermons.
- 6. To set up special prayer and Bible study groups.
- 7. To consider holding special vigils and times of fasting.
- 8. To encourage signature campaigns for the prompt elimination of all nuclear weapons and for the promotion of development and pledges of resistance.
- 9. To support and promote peace education in local schools and educational institutions and to expose militaristic assumptions in different courses and in the milieu of children and youth particularly through the media and the family.
- 10. To cooperate with people of other religions in multi-faith initiatives for peace with justice and to support the work of the UN and its agencies.

We believe that the call to be peacemakers is a Divine vocation. Therefore we consider that this issue of peace should be furthered by all that is central to our spirituality, our worship and witness, ministry and discipleship.

In exploring and proclaiming peace with justice through disarmament and development, we recognize in Christian humility that Churches have so often done little to struggle for a more just and peaceful world, that we have much to learn from the witness of others who in their own way are working towards the kingdom of God. It is in this spirit of cooperation that we ask you to receive this Statement from the ecumenical community of the CPC which comes with our love and our prayers for all your work.

APPEAL OF THE WORKING COMMITTEE OF THE CPC

Calling for Support of the Initiative

for Turning the Balkans into a Zone Free of Nuclear and Chemical Weapons

Under the present disturbing international situation it is the duty of one and all to contribute to the elimination of the threat of nuclear war, to preserve peace and to promote mutual understanding, neighbourly relations and cooperation among nations.

We—Churches and Christians taking part in the work of the Christian Peace Conference—hail the effort being made in this direction on the Balkan Peninsula. In the past, this key region of Europe enjoyed the sad reputation of being a "powder-keg". Conflicts begun here spread to other regions and engulfed the entire continent as well as the whole world. Today in the Balkans relations of peaceful coexistence between states with different social orders are being developed, relations which contribute to detente, security and fruitful cooperation.

The Bulgarian state's highest representative, Todor Zhivkov, has proposed a meeting of the leading statesmen of the Balkans at which that peninsula would be declared a zone free of nuclear weapons. In addition, he and Romanian President Nicolae Ceauşescu have proposed that the Balkans also become a zone free of chemical weapons, an important step towards promoting confidence and security. It fills us with satisfaction that the proposal made by the socialist countries has met with such a great response, also among the Balkan states with a different political system, e. g., Greece. We hope that the cooperation among the experts, which has already begun, as well as the meeting of the heads of state will lead to an understanding. The implementation of these proposals would serve as an example for other regions as well, e. g., for Northern and Central Europe. It would contribute to the gradual freeing of the whole continent from these weapons of mass annihilation and would facilitate the efforts aimed at their removal from the face of the Earth by the year 2000.

We appeal to the state leaders, the parlia-

ments and the governments of all Balkan countries to support the proposals for turning the Balkans into a region free of nuclear and chemical weapons and to begin implementing these proposals. These actions are in the interest of all Balkan countries and they impair nobody's interests. We call upon the Balkan peoples to make energetic efforts to implement these two highly humane initiatives for the sake of the present and future generations in this region.

We turn cordially also to the leaders of all Churches, to the Christian brothers and sisters in this part of the world who, following God's providence, have the Balkans as their home, urging them to help, through prayers and allround active contribution, to turn the Balkans into a home of peace.

Turning the Balkans into a zone free of nuclear and chemical weapons depends on the good political will and readiness for practical actions on the part of the Balkan states. But; it depends also on the cooperation of the other states and especially on the nuclear powers. It depends in large measure also on the peoples living here who, in the implementation of God's will (Jer. 29. 7), should spare no effort so that this noble cause may materialize. Bearing in mind the positive attitude of the Soviet Union and the other Warsaw Treaty membercountries towards the proposals to create a zone: free of nuclear and chemical weapons in the Balkans and the readiness of the Soviet Union to grant respective guarantees to the countries of the zone, we appeal also to the USA and the other NATO member-countries to undertake similar obligations without preconditions.

As people of good will we express our conviction that our appeal will be heard and that the International Year of Peace will see the first steps towards bringing to life the proposals for turning the Balkans into a zone free of nuclear and chemical weapons.

ORTHODOX SISTER CHURCHES

Russian Orthodox Church Delegation Visits Yugoslavia



y decision of the Congregation of Bishops of the Serbian Orthodox Church Archimandrite Nikanor Bohunovich, who was the assistant rector a. i. at the Theological Semi-

nary of the Three Holy Hierarchs in the Krk Monastery, and Archimandrite Longin (Krcho), who was acting secretary of the same seminary, were consecrated bishops in 1985. Both new bishops graduated from the Moscow Theological Academy in 1979.

Archimandrite Nikanor was consecrated Bishop of Hvostan in the Patriarchal Cathedral of St. Michael the Archangel in Belgrade on Sunday, August 11.

Archimandrite Longin was consecrated Bishop of Moravich in the Patriarchal Cathedral on Sunday, October 20.

On the invitation of the Serbian Patriarchate, Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe, and Archimandrite Platon, Secretary of the Council of the Moscow Theological Academy, arrived in Belgrade on October 19 to take part in the consecration.

Metropolitan Vladimir and Archimandrite Platon were received by His Holiness Patriarch German of Serbia.

The delegation, accompanied by Archpriest Vasiliy Tarasyev of the Russian podvorye church in Belgrade, visited the Russian Church of the Holy and Life-Giving Trinity, the Cathedral of St. Mark the Apostle, and the convents of the Ascension of the Lord and of the Dormition of the Mother of God in Belgrade.

Archimandrite Longin was nominated Bishop in the Patriarchal Cathedral of St. Michael the Archangel on October 19 in the evening. The nomination concluded with a solemn singing of "Many Years" to His Holiness Archbishop of Peć, Metropolitan of Belgrade and Karlovci, Patriarch German of Serbia, Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe, Metropolitan Vladislav of Dabar and Bosnia, Metropolitan Jovan of Zagreb and the other bishops who conducted the order of nomination, and also to Archimandrite Longin, nominated Bishop of Moravich. In keeping with the tradition of the Serbian Church, on the days of consecration of a bishop, Vespers,

Matins and the Divine Liturgy are conducted in full as on the Feast Day of the Holy Trinity: the stichera and canons of the feast were sung.

On the following day Archimandrite Longin was consecrated bishop by His Holiness Patriarch German of Serbia, Metropolitan Vladimir of Rostov and Novocherkassk, Bishop Nikolai of Dalmatia and Bishop Vasiliye of Zvornik and Tuzla.

Archimandrite Platon; Archpriest Prof. Dr. Dushan Kashich, Rector of the Theological Seminary of St. Sava in Belgrade; Archpriest Vasiliy Tarasyev; Archimandrite Gavril, Secretary of the Archbishop of Athens; Protosynkel Mitrofan, Hegumen of the Monastery of Krk, and clerics of the patriarchal cathedral took part in the celebration of the Liturgy. Among the hierarchs praying at the altar was His Grace Nikanor, Bishop of Hvostan.

Colin Hickling, Chaplain of Queen Elisabeth of Great Britain, was present at the Liturgy.

In presenting the crozier, His Holiness Patriarch German greeted newly-consecrated Bishop Longin. In his speech of acknowledgement, His Grace Longin expressed gratitude to His Holiness Patriarch German and Metropolitan Vladimir, former Rector of the Moscow Theological Academy.

At the official reception, the Primate of the Serbian Church expressed gratitude to His Holiness Patriarch Pimen, with whose blessing students from the Serbian Orthodox Church are studying at the MTA. His Holiness Patriarch German emphasized the historical importance of the brotherly bonds of the Serbian Church with the Russian Orthodox Church which for many a century has been rendering spiritual and material assistance to the people and Church of Serbia. He noted that the Serbian Church still uses the service books sent from Russia.

Metropolitan Vladimir thanked His Holiness Patriarch German for the invitation to participate in this solemn occasion of the Serbian Church and wished Bishop Longin God's blessed assistance in his service of the Holy Church.

On the occasion of the 41st anniversary, on October 20, of the liberation of Belgrade from the German fascist invaders, the Russian Orthodox Church delegation visited a war memorial and laid flowers at the monument to the Soviet

Warrior-Liberator. The delegation also visited the city cemetery, where there is a Russian Chapel of the Iberian Icon of the Mother of God and there are Russian graves. Metropolitan Vladimir conducted a moleben before the Iberian Icon of the Mother of God and said a prayer to commemorate the Russian soldiers who perished in World War I.

On October 21 the delegation called at the Soviet Embassy in Belgrade, where it was received by Ambassador of the USSR to Yugoslavia N. N. Rodionov and Cultural Attache N. I. Lykov. In his talk with Metropolitan Vladimir, Ambassador Rodionov noted the important positive results of the visit by His Holiness Patriarch Pimen to Yugoslavia. Metropolitan Vladimir told the ambassador about the preparations being made by the Russian Orthodox Church to celebrate the Millennium of the Baptism of Russ. That same day the delegation visited the Serbian Commission for Religious Affairs. There they were received by J. Stankovich, Chairman of the Commission and V. Stanoevich, its secretary, who likewise expressed profound appreciation of the visit by His Holiness Patriarch Pimen to Yugoslavia.

Later the same day, on the invitation of Bishop Vasiliye of Tuzla, Metropolitan Vladimir and Archimandrite Platon, and also Archimandrite Gavril and Deacon Iacovos (of the Church of Hellas) accompanied by Bishop Vasiliye and Bishop Longin, visited the Tuzla Diocese. There the delegation saw the Cathedral of the Dormition of the Mother of God. In the evening Bishop Vasiliye gave a reception in the Tuzla Hotel, at which M. Vuchichevich, Chairman of the Bosnian Commission for Religious Affairs, was present.

On October 22, the delegation saw several churches of the diocese. During a reception given in honour of the delegations of the Russian and Greek Churches at the ancient Ozren Monastery of St. Nicholas the Miracle Worker, Metropolitan Vladimir and Hegumen Serafim Ljuboevich of the monastery, exchanged speeches of greetings. In the evening the delegation returned to Tuzla.

The following day, while travelling from Tuzla to Belgrade, the delegation stopped at the 13th-century Convent of Lovnica, situated in an attractive mountainous locality. The convent's Church of St. George the Martyr was built in the 16th century. The Mother Superior, Hegumenia Anastasia, took her guests around the convent. In the Church of the Annunciation of the Most

Holy Mother of God (13th century) in the Poprac Monastery the pilgrims sang the troparion "Today is the crown of our salvation..." and the kontakion "We, Thy servants...". In the Tavna Convent the guests saw the 13th-century Church of the Holy Trinity and were received by the Mother Superior, Hegumenia Justina. Further along the road to Belgrade they stopped at the Church of the Prophet St. Elijah, built in the Russian style, in the town of Yanya.

In the morning of October 24 Metropolitar Vladimir and Archimandrite Platon paid a fare well visit to His Holiness German, Patriarch of Serbia. In the Russian podvorye church Metropolitan Vladimir and Bishop Longin, assisted by Archpriest Vasiliy Tarasyev, Archimandrite Platon and clerics of the Serbian Church, celebrated Divine Liturgy. Bishop Vasiliye of Tuzla at tended the Liturgy.

That evening Archpriest Vasiliy Tarasyev ga ve a reception in honour of Metropolitan Vladi mir. Among those present were Bishops Vasiliy and Bishop Longin, professors of theologica educational establishments, representatives o non-Orthodox Churches and confessions, Mother Superior of convents, and parishioners of the Russian podvorye church. Also present were J. Stankovich, Chairman of the Serbian Commis sion for Religious Affairs, V. Stanoevich, Secre tary of the Commission, N. I. Lykov, Cultura Attache of the Soviet Embassy, and other offi cials, as well as members of the public. In his speech at the reception Metropolitan Vladimi stressed the importance of friendly and fraterna relations between the Russian and Serbian Orthodox Churches, and between the peoples of Yugoslavia and the Soviet Union, for consolidate ting peace in Europe and the world.

In the morning of October 25 the delegation of the Russian Orthodox Church departed for Moscow.

The visit to Yugoslavia by Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchae Exarch to Western Europe, on the occasion of the consecration of Bishop Longin, a graduate of the MTA, was a new and striking expression of the fraternal communion of the Russian and Serbian Orthodox Churches. The days spent in Yugoslavia, the Church ceremonies, the familiar rization with the life of the Serbian Church, and the Serbian people's affection and hospitalit will all remain in our memory as a festive, radiant and joyous event.

Archimandrite PLATOI

HIS HOLINESS AND BEATITUDE CATHOLICOS-PATRIARCH KALLISTRAT OF ALL GEORGIA

For the 120th Anniversary of His Birth

April 12/25, 1986, marked the 120th anniversary of the birth of His Holiness and Beatitude Patriarch-Catholicos Kallistrat, Primate of the Georgian Orthodox Church († 1952).

His Holiness was born in the village of Tobanieri in Imeretia (West Georgia) into the family of the priest Mikhail Tsintsadze. At Baptism he was given the name of Kallistrat ("fine warrior" in Greek) in honour of St. Callistrat the Martyr († circa 304; feast day, September 27) and remained a good warrior of Christ throughout his life.

Right from childhood the future first bishop was instructed by his parents in the strict rules of Christian piety and introduced to the truths of the Orthodox faith. At the age of six, with the help of his elder sister, he mastered Church script and reading of the Psalter. As a reward for his assiduousness, his father gave the boy an outstanding text-book on the study of his native language-that by the well-known Georgian teacher Ya. S. Gogebashvili (1840-1912), Bunebis kari ("Key to Nature"). Kallistrat willingly assisted his father in church, showing great diligence and love for the divine service. Tobanieri was once visited by Bishop Gavriil (Kikodze: 1825-1896) of Imeretia, an outstanding Georgian ecclesiastical and cultural figure and author of Fundamentals of Experimental Psychology (St. Petersburg, 1858). During a divine service Bishop Gavriil noticed the expressive reading of the young Kallistrat. On testing his knowledge of prayers and psalms, His Grace was very pleased. He advised Father Mikhail Tsintsadze to be sure to put his son in a theological school [34]. This advice was gratefully received. Kallistrat Tsintsadze spent seven years (1875-1882) within the walls of the theological school in Kutaisi, which is the second most important city of Georgia. What determined his character were his good heart, firm will, vigour, sincerity and exceptional uprightness. "That was how he remained his whole life - inflexible in his convictions, incapable of deviating a jot from them - not for any favours. This is how he was remembered at the Kutaisi Theological School, where some teachers were not overfond of the ardent youth, taking his peculiar character for selfwilledness" [24, p. 22].

Kallistrat Tsintsadze graduated from the Kutaisi Theological School at the age of 16 with honours. His vocation had already been fully determined. He immediately entered the Tiflis

Theological Seminary — one of the best educational institutions in Georgia at that time — and studied there for six years (1882-1888).

This was the heyday of the Tiflis Theological Seminary, when theology there was taught: by Archpriest Pavel Yakovlevich Svetlov (later professor of Kiev University and Doctor of Theology at the Moscow Theological Academy; † 1942) and Georgian literature was taught by Professor F. Zhordania. Kallistrat Tsintsadzestudied with great enthusiasm, unfailingly attending services at the seminary church. At the same time he also took part in discussions on the future of his native land and Church and was a member of the student drama club. "It. is hardly possible to cut the comb of Kallistrat. Tsintsadze," the teachers of the Tiflis Theological Seminary were later to say about him. At the same time they acknowledged the exceptional gifts of their "obstinate" student: [24, p. 22].

Acquaintance with the rich funds of the seminary library, which contained unique books and manuscripts, ancient monastic codes and ecclesiastical documents, further strengthened the youth's interest in the history of his homeland.

On graduating with honours from the Seminary, Kallistrat Tsintsadze was given a recommendation by its teachers' council for entering the Kiev Theological Academy. He studied another four years (1888-1892) at a higher-theological school and acquired basic knowledge in the fields of theology and Church history.

At the Kiev Theological Academy K. M. Tsint-sadze wrote a profound work of scholarship-entitled *The Iberian Church in the Period of the Sassanids (265-570)* [1], in which, basing his arguments on early sources, he maintained that the Georgian Church traced her origin from the Apostle St. Andrew the First-Called, and that she received her autocephaly from the Antiochene Church. For this work, which was highly assessed by two professors of the Kiev Theological Academy, I. I. Malyshevsky († 1897) and M. A. Olesnitsky († 1905) (see-the journal *Pastyr*, Tiflis, 1892, Nos. 13-14, pp. 10-11), Kallistrat Tsintsadze was awarded the degree of Candidate of Theology.

Returning to Georgia on graduating from the academy, K. M. Tsintsadze was ordained presbyter on April 24, 1893.

Father Kallistrat began his priestly service in Tbilisi's Church of the Most Holy Mother

of God in Didubi, which houses Her specially venerated miraculous icon. Father Kallistrat served for 10 years in this church, which was built between 1872 and 1884 on the site of an ancient church in which Queen Tamara (1184-1207) was once married. On the day after his ordination he participated in a panikhida and delivered a sermon at the interment of the remains of the outstanding Georgian poet Nikoloz Baratashvili (1817-1845), which had been transferred from Gyandzhi (now Kirovabad) to the Didubi Pantheon of Georgian Cultural and Public Figures *. Father Kallistrat gave a high appraisal of the philosophical motives in the creative legacy of the poet, who, in accordance with the words of the Apostle (Rom. 1. 19-20) acknowledges that nature is the voice of God addressed to people — a book which grants man's heart appeasement and joy [2]. This sermon drew a wide response (it was published in the anthology Dzhvari Vazisa, 1981, No. 1, pp. 28-29). After a number of articles on ecclesiastical and public matters in various periodicals Father Kallistrat became well known. "This tireless, dynamic public worker is elected secretary and member of educational societies, a member of the City Duma and a member of many commissions..." [24, p. 22]. The church parish remained the chief field of his activities. As rector of the church in Didubi Father Kallistrat exerted much effort which left a notable trace. Thus, thanks to his concern, the waters of a big ravine wearing away the church foundations were diverted, a stone wall was erected round the church itself, and trees planted.

On October 1, 1900, the Feast of the Protecting Veil of the Most Holy Mother of God, Father Kallistrat took part in the blessing of the new building of the Georgian grammar school. A convinced advocate of enlightenment, he addressed the gathering after a thanksgiving moleben and said the following words: "We are today laying the foundations of a temple of science which must turn out patriots who have been enlightened by scholarship... and achieved a high degree of moral perfection" [34].

In 1903 Father Kallistrat was appointed dean of the Kvashveti Church of St. George the Victorious, the Great Martyr. This ancient church, which started to crack in 1859, was closed at the beginning of the 1880s and partly repaired in 1893 (girded with iron brackets). However this did not help. Under the direct supervision of Father Kallistrat the church had to be dismantled (in 1904) and in six years a magnifi-

cent church of white stone was erected on its site (architects L. P. Bilfeld and E. L. Andreo letti) after the model of the Samtavisi Cathedral Church (11th century). All the valuable icons were transferred from the old church to the new, among them the specially venerated icon of St. George the Great Martyr [14].

In 1905, during the revival of the national-liberation movement in Georgia, Father Kallistrat Tsintsadze, together with the historian Prof. S. Gorgadze and Archpriest Antoniy To tibadze, framed a petition for the restoration of the Georgian Patriarchate to be presented to the Holy Synod of the Russian Orthodox Church. Father Kallistrat went to St. Petersburg with this petition as a member of a threeman Georgian Church delegation. It included also Bishop Antoniy (Giorgadze) of Gori and Archimandrite Amvrosiy Khelaia (later Catholicos-Patriarch [1921-1927]). However the mission was unsuccessful: the Holy Synod rejected the petition.

In 1905-1906 Father Kallistrat published two works devoted to the autocephaly of the Georgian Orthodox Church [4; 5]. During those years Father Kallistrat Tsintsadze was a true associate of the great Georgian writer and public figure Ilia Chavchavadze (1837-1907), chair man of the Society for Georgian Literacy and editor of the newspaper Iveria. These two men were drawn to each other by their concern for the future of their people, awareness of their lofty patriotic vocation and the historic significance of the Georgian Church (Patriarch Kallistrat's recollections of I. Chavchavadze were published in the journal Mnatobi, 1985, No. 2. pp. 171-174). In the article "The Georgian People and the Services of St. Nina" (1888) I. G. Chavchavadze wrote: "Our clergy realized. only too well that the unity, the fusion of our homeland and nation with our faith represent a sword and shield in the face of the enemy And it devoted all its sermons, teaching and precepts to raising the loyalty to the homeland and the nation to the heights of the purity of faith... The introduction of Christian teaching through the preaching of St. Nina and affirmation of it here saved us not only spiritually but physically as well... Through the Christian faith we preserved our land, our language, our distinctive character, our national identity (I. Chavchavadze. Complete Collection of Works, Tbilisi, 1928, Vol. 8, pp. 350-351).

Ilia Chavchavadze repeatedly discussed vital ecclesiastical and public issues, and the past and future of the Georgian Church with Father Kallistrat. Taking from Father Kallistrat material on the history of the Georgian Church, he intended to raise the question of her autocephaly at the State Council of Russia [34].

^{*} In 1938 N. Baratashvili's remains were transferred from the Didubi Pantheon to the pantheon in Mtatsminda, where they rest to this day.—V. N.

In 1908 a Philharmonic Society was founded in Tbilisi at the initiative of Father Kallistrat Tsintsadze, Archpriest Antoniy Totibadze, the composer Zakharia Paliashvili and the writer Pyotr Mirianoshvili. One of its objectives was to revive Georgian church music, particularly the ancient Orthodox hymns. At the request of Father Kallistrat Z. P. Paliashvili (1871-1933) organized a church choir for the Kvashveti Church of St. George the Victorious and arranged for this choir the hymns of the Divine Liturgy of St. John Chrysostom. The outstanding Georgian composer and the future Primate were bound by long years of friendship and cooperation [17].

In 1909, Father Kallistrat, then rector of the Kvashveti Church, was raised to the rank of archpriest.

For several years before the revolution Archpriest Kallistrat Tsintsadze continued to teach at gymnasiums and participated in the work of the pedagogical council of the Tiflis Theological Seminary. He was a member of the committee on the restoration of the Mtskheta churches, took an active part in the historicoethnographical society, published articles in the journals Mtskemsi (Pastyr) and Ganatleba (Enlightenment), and in the newspapers Iveria, Droeba (Time), Sakartvelo (Georgia) and others. The year 1912 saw the publication of the Euchologion edited by Father Kallistrat, and in 1914 a Prayer Book and Concise Catechism appeared [7].

On March 12/25, 1917, a Church Council was held in the Sveti-Tskhoveli ("Life-Giving Pillar") Mtskheta Cathedral Church of the Twelve Holy Apostles in Mtskheta which was attended by Archpriest Kallistrat Tsintsadze. The Council took a decision to restore the autocephaly of the Georgian Orthodox Church, which had been abolished by the tsarist government when Georgia united with Russia in 1811. Archpriest Kallistrat Tsintsadze was elected at the Council head of the Administrative Department of the Georgian Church's Catholicosate Council. Father Kallistrat was also in the delegation sent to Petrograd by the Catholicosate Council of the Georgian Church in summer 1917 for negotiations with the Holy Synod. Without dealing with the canonical aspect of the matter, the Provisional Government granted the Georgian Church a limited national but not territorial autocephaly, leaving all the Russian parishes in Georgia under the jurisdiction of the Russian Church (see Tserkovnye vedomosti [Church Gazette], Nos. 9-16). This decision was regarded with great mortification by the hierarchs of the Georgian Church and led to a canonical break between the two Sister Churches which continued till 1943.

It should be noted that back in 1917 thepresiding hierarch of the Russian Church's Holy Governing Synod, Archbishop Sergiv (Stragorodsky) of Finland (later Patriarch of Moscow and All Russia), took the most correct stand on this question. Replying to the greetings of the Georgian Church delegation on August 1, 1917, he uttered the following notable words: "The idea of reinstating the Georgian Church in its former structure was never alien to the Russian Church.... We hope that God will arrange all to the good, that certain difficulties in this matter will be smoothed out, that we will meet fraternally at the next Local Council and, through joint consultation, in the spirit of Christian love and unity, succeed in finding a way to mutual understanding, in order that, in the future, our two peoples of the same faith: may be able to live in peace, side by side, each fulfilling their calling to our common salvation to the glory of God" [Petrogradskievedomosti, 1917, No. 103; cited from 201.

However, the Georgian hierarchs were not able to take part in the 1917-1918 Local Council of the Russian Orthodox Church. They called the First Local Council of the Georgian Orthodox Church on September 9-17, 1917. At it His Grace Kirion Sadzaglishvili, former Bishop of Polotsk and Vitebsk was elected Catholicos-Patriarch of All Georgia (1917-1918) [19].

The law on the foundation of private schools in Georgia (July 1, 1914) activated the public-movement for the opening of Tbilisi University. Archpriest Kallistrat Tsintsadze assisted the Society on Promotion of the Foundation of the University and to collect funds for this purpose.

The opening day of Tbilisi University, January 26/February 8, 1918, coincided with the Feast of St. David III, the Renovator, the Orthodox King of Georgia († 1125) and turned into a real celebration. The university was opened on the basis of the Georgian grammar school (41 Tskhnetskaya Street).

For the first term of 1918 the university functioned as a private establishment, and only from September 1918 did it become a state university (see S. M. Dzhorbenadze. *Institutions of the USSR Academy of Sciences and Tbilisi University. Documents and Facts.* Tbilisi, 1974, pp. 59-62).

On April 27, 1922, Catholicos-Patriarch. Amvrosiy of All Georgia appointed Father Kallistrat director of the then newly opened Theological courses (which continued through to January 12, 1923). In 1925 Archpriest Kallistrat Tsintsadze was summoned by His Holiness Catholicos-Patriarch Amvrosiy to episcopal service and simultaneously elevated to the dignity

of Metropolitan and appointed to the Manglisi See. Regarding the future primate with favour, This Holiness Patriarch Amvrosiy viewed him as one of his successors on the Patriarchal Throne and led his episcopal consecration himself.

Metropolitan Kallistrat continued to devote considerable attention to scholarship. In 1926 the compiled and issued a commentary to the 12th-century Georgian translation of the Apostolic Canons [8]. Particularly notable among the scholarly works of His Eminence Kallistrat is that "On the Question of the Personality of Nikifor Irbakh" written on the occasion of the 300th anniversary of the first Georgian book (1929) [10], which he proposed to publish in the journal Mnatobi. This work was devoted to controversial issues bound up with the personality of the well-known 17th-century Georgian Church figure Nikolai (Nikifor) Irubakidze-Cholakashvili, who was co-author of the first Georgian printed book-the Georgian-Itadian Dictionary brought out in the Vatican in 1629

Using agrapha and other documents of the Georgian monastery in Jerusalem, His Eminence Kallistrat was able to show in his work that Nikifor Irbakh was father superior of this monastery. King Teimuraz I (1589-1663) sent him as an ambassador to Western Europe, where he helped the translator Stefan Paolini in his work on the Georgian-Italian dictionary.*

At the 6th Local Council of the Georgian *Orthodox Church, January 21-22, 1932, Metropolitan Kallistrat of Manglisi was elected the new Primate of the Georgian Church in place of His Holiness the deceased Catholicos-Patriarch Khristofor III ((Tsitskhishvili; 1927-1932) of All Georgia. He succeeded to the Patriarchal Throne of the ancient Iberian Church at a difficult time. Relapses of various kinds, including a so-called Obnovlenchestvo (Renovationism) schism, were taking place in Transcaucasia too. His Holiness Catholicos-Patriarch Kallistrat devoted considerable efforts to consolidating the canonical structure of the Georgian Orthodox Church and facilitating normal *Church administration. With this aim in view he twice convoked Church Councils: the 7th Local Council of the Georgian Church on May 31, 1934, and the 8th Local Council in 1937, at which the Council of the Catholicosate was reorganized into a Synod and subjected to structural changes.

Despite these serious tasks, His Holiness Patriarch Kallistrat did not abandon scholarly

research during these years. He knew liturgics perfectly, had theological literature at his finger tips and, time and again, gave consultations to eminent Georgian scholars. Amongs those who took his opinion into considerations were Academicians K. Kekelidze, Sh. Nutsubidze, A. Shanidze and I. Abuladze. In 1937 Hiss Holiness Catholicos-Patriarch Kallistrat wrote as work on the Christian outlook of Shota Rustaveli [11].

On June 10, 1941, His Holiness Catholicos-Patriarch Kallistrat completed work on the manuscript "Iberian Church Order" (in Russian), which he probably proposed to use in the matter of canonical reconciliation with the Russian Church (the foreword to the manuscript signed with his initials is written in Georgian) [12]. A few days later the Great Patriotic Warrbegan, and this proved a harsh trial for all the peoples of the Soviet Union.

"During the Great Patriotic War," notes Doctor of Philosophy D. V. Gegeshidze, "the Georgian Church took a consistently patriotic stand. Georgian clergy headed by Catholicos-Patriarch Kallistrat organized the collection of funds for the front" (D. V. Gegeshidze. "The Georgian Church"—Ateisticheskie chtenia, Moscow, 1984, issue 13, pp. 80-86, p. 84).

During the stern war years the Primate of the Georgian Church took an active part in patriotic activities. The ardour of the calls he made in his sermons of that time is staggering. As a clergyman, he saw fascism as the embodiment of the dreaded forces of hell, as an evil striking at the very foundations of Christianity [24, p. 24].

His Holiness Kallistrat composed special prayers in which he expressed faith in victory. He often conducted molebens for victory. At his special instructions "Eternal Memory" to the fallen defenders of the homeland came to be sung kneeling. His Holiness the Catholicos-Patriarch's calls not to begrudge resources to assist the Red Army and to help the families of soldiers resulted in a ceaseless flow of donations.

Around 200,000 Georgians fell on the battle fields of the Great Patriotic War. On May 9 (New Style) the Georgian Church commemorates them, and the day has been introduced into the Church calendar. "When the news of victory came, Catholicos Kallistrat appeared before the people re-juvenated, lively, and joyful. He congratulated the believers on the great celebration and broke into sobs..." [24, p. 24].

The harsh years of common military ordeals consolidated the spiritual closeness between the Georgian and Russian Orthodox Churches. In 1943 it became possible to restore the fraternal canonical communion. Much of the credit for

^{*} See: D. Vateishvili. "The Precursor of the Georgian Printed Chronicle". *Literaturnaya Gruzia*, 1979, No. 12, pp. 126-149.

this goes to His Holiness Catholicos Kallistrat. It happened in the following way.

On September 8, 1943, Metropolitan Sergiy (Stragorodsky; † 1944) of Moscow and Kolomna was elected Patriarch of Moscow and All Russia at the Episcopal Council of the Russian Orthodox Church. Taking advantage of this occasion, His Holiness Catholicos-Patriarch Kallistrat delivered a message of congratulation to the newly-elected Primate of the Russian Church, in which he voiced the desire to renew prayerful and canonical communion of the two Sister Churches. By that time the unnatural character of the alienation that had occurred was a burden on the consciousness of both sides. His Holiness Patriarch "whose heart had long ached over this division" [32, pp. 279-280] sent Archbishop Antoniy (Romanovsky; † 1962) of Stavropol and Pyatigorsk to Tbilisi at the end of October 1943, in order to clarify on the spot ways of overcoming the division. The negotiations between His Holiness Catholicos-Patriarch Kallistrat and Archbishop Antoniy were crowned with success.

The prayerful and canonical communion of the Russian and Georgian Orthodox Churches was renewed on October 31, 1943, by a joint service conducted by His Holiness Catholicos-Patriarch Kallistrat and Archbishop Antoniy in the Sion Cathedral in Tbilisi. The Orthodox Rus-Isian Parishes in Georgia and Armenia were placed under the jurisdiction of the Primate of the Georgian Church. At the same time His Hokiness Patriarch Sergiy dispatched messages to he Eastern Patriarchs, in which he informed them of the prayerful and canonical communion of the two Churches and of their reconciliation [22]. "Patriarch Sergiy († 1944) thereby indiated to his successor the way to the further iffirmation of unity between all the Orthodox Churches of the world on the firm basis of oncord, fraternity and love" [32, p. 280].

At the end of January and the beginning of ebruary 1945, His Holiness Catholicos-Patiarch Kallistrat, together with the Primates and representatives of other Orthodox Churches, ook part in the Local Council of the Russian thurch, which was held in Moscow in the hurch of the Resurrection of Christ, and in re enthronization of the newly elected Patarch Aleksiy (Simansky; 1877-1970) of Mosow and All Russia in the Patriarchal Catheral of the Epiphany. One of the direct witneses of this event, who was dressed in the stinarion of a hypodeacon at the solemn Allight Vigil on the eve of the enthronization, escribes his impressions as follows: "After the smissal, when the chandeliers had empletely gone out, Catholicos Kallistrat,

unexpectedly for many, suddenly emerged from the Holy Doors and, in a quiet and particularly soft and unhurried smooth voice addressed the people like a father. He spoke so ingeniously and so well that I am tempted to repeat his words His small, stooped figure in a black koukolion and the whiteness of his beard in the huge depths of the semidark cathedral, his quiet, tender, simple speech, the fatherly tone of his appeal to pray for the newly elected Patriarch were like a drop of salubrious holy oil. After the emotional strain of the service and all the suspense the Catholicos-Patriarch breathed such a special tender love into the overcrowded cathedral. Quietness descended and our hearts became festive and peaceful" [33, p. 27].

Following the apostolic precept to add to godliness brotherly kindness; and to brotherly kindness charity (2 Pet. 1. 7) His Holiness. Patriarch Aleksiy of Moscow and All Russia visited Georgia soon after his enthronization. In the Sion Cathedral in Tbilisi, on October 7. 1945, His Holiness Patriarch Aleksiy and His-Holiness and Beatitude Catholicos-Patriarch Kallistrat concelebrated Divine Liturgy as a sign of the fraternal unity of both Churches. In an address of welcome to his distinguished guest, the Primate of the Georgian Church said: "The ranks of the pious travellers to our country have not included any Primates of the Church that is closest to us, the Church of Russia—either in the Metropolitan period of its existence or in the Patriarchal period - and only in you, Most Holy Vladyka, has the Lord implanted the noble thought of crossing the high mountains of the Caucasus and giving us the great pleasure of seeing you..." (JMP, 1945, No. 10, p. 9). By this visit to the ancient Iberian land, the domain of the Mother of God, the Primate of the Russian Orthodox Church sealed the prayerful communion between the Russian and Georgian Churches and consolidated their fraternal unity. Since then the Primates of both Churches have regularly exchanged festal greetings and Church delegations, and the friendliest relations have been established between them. The Primate of the Georgian Church next visited Moscow three years later: from July 8 to 18, 1948, a meeting of the Heads and representatives of the Autocephalous Orthodox Churches was held in Moscow to mark the 500th anniversary of the autocephaly of the Russian Church. This was a historic forum which opened up a new page in the life of the Orthodox Plenitude and strengthened the unity of Orthodoxy. In essence, it was a Pan-Orthodox Council. At the sessions in the Church of the Resurrection in Sokolniki the Primate of the Georgian Church, His Holiness

Catholicos-Patriarch Kallistrat, as the most advanced in years, invariably sat on the right hand of His Holiness, Patriarch Aleksiy of Moscow and All Russia. On entering the church, His Holiness and Beatitude Kallistrat headed for the Iberian Icon of the Mother of God, where, prostrating himself on the ground in the shape of the cross (according to the ancient Georgian custom) he spent long time praying. "During those memorable days the

Primate of the Georgian Church genuinely won

the hearts of the congregation by his addres-

ses and by the whole impact of his radiant

personality" [24, p. 21].

During the postwar years His Holiness Catholicos-Patriarch Kallistrat took the most active part in the movement for peace. In 1948, along with other Primates and representatives of Orthodox Churches, he appealed to all Christians to defend peace (see: Acts of the Consultation of the Heads and Representatives of the Autocephalous Orthodox Churches on the Celebration of the 500th Anniversary of the Autocephaly of the Russian Orthodox Church, July :8-18, 1948. Moscow, 1949, Vol. 2, pp. 450-452). Together with His Holiness Patriarch Aleksiy of Moscow and All Russia and His Holiness Supreme Patriarch and Catholicos Vazken I of All Armenians, the Primate of the Georgian Church signed an Appeal to Christians of the Whole World in Tbilisi on August 5, 1950. This Appeal points out religious duty of every Christian-to fight for the preservation of peace on earth, and contains the following remarkable words, which have lost none of their relevance and power today: "Everyone is aware of the

ful nations" [23, p. 5]. In April 1951 the Primate of the Georgian Church turned 85. The Gospel lesson of Holy Wednesday, with which this day coincided, "made him forget of his birthday" [25, p. 26].

stubbornness with which the enemies of peace

are continuing to prepare for war. They are

striving to disguise their intentions beneath the widely publicized plans of 'aid' to other nations,

and their evil striving for war beneath the so-

called defensive alliances. But what gives them away is the intensity of their military prepara-

tions and their urge to impose their own will,

along with stores of deadly weapons, on peace-

On account of his modesty and humility, His Holiness Patriarch Kallistrat shunned all his life the worldly fame and renown. He celebrated neither the 25th anniversary of his work as a teacher, nor his 50 years in Holy Orders, nor his 25 years of hierarchal service. The congregation touchingly called him "grandfather". To the very end of his days he maintained an extraordinarily modest life-style; he lived in a small room which, apart from the icons, pictures and a writing desk, contained nothing but a narrow iron bedstead. He rose unfailingly a six a.m., read his morning prayers and wen to the Sion Cathedral to kiss the specially ve nerated icons. After morning tea, if there was no service to conduct, he worked till dinne time at his writing desk and continued hi work after dinner. His Holiness Kallistrat war extraordinarily unassuming, anyone coull ascend the wooden staircase and knock at the door of his modest "chambers". With his ow hands he planted a small thicket of silver fire in the small yard of the Sion Cathedral by the graves of hierarchs and clergymen of eternamemory [24, pp. 24-26].

In 1951, at the insistence of those close the him, His Holiness was compelled to agree the the celebration of his 85th birthday, which was marked on Easter Week. On the first day of Holy Easter, at the conclusion of Vespers, moleben was conducted and "Many Years" was sung for His Holiness Patriarch Kallistrat il Tbilisi's Sion Cathedral Church. Rector of Tbb lisi's Church of the Orthodox Prince St. Mikhaa of Tver, Archpriest Konstantin Emchinov, dell vered an address voicing the firm corn fidence of all those present that the life of Hi Holiness and Beatitude was under the special patronage of the Heavenly Queen, Whose do main is the Divinely protected land of Iberia The numerous telegrams read out at an evening repast testified to the deep love for His Holl ness Patriarch Kallistrat of the Primates and hierarchs of the Sister Churches, of clergy and laity of the Georgian Church. To the chorus de joyous felicitations, to the Georgian Mravalzha mier ("Many Years"), the Orthodox Russian added their own greetings and congratulations their own unanimous "Many Years".

The Journal of the Moscow Patriarchate pull lished articles devoted to the Primate of the Georgian Church [24; 25]. They noted that des pite his advanced years, when, it would are pear, "the line separating sowing from harves had already been crossed", His Holiness Par riarch Kallistrat preserved his vitality of feeling and clarity of mind, his inexhaustible interes in everything new, his responsiveness to joke his joy at the sight of a child and his joy at the beauty of the sunrise, of a clear day, flower in the field. "And all that is crowned with his modesty, his moving, winning and enchanting modesty, an innate modesty which for all his huge intellect and broad-mindedness remained the basis of his character... his in geniousness, his gentle tenderness in dealing with others, his tact, patience and amazing de licacy-his 'moral fineness' to quote the app description of one of his friends" [24, p. 22]

In July 1951, His Holiness Patriarch Kallist

rat arrived in Moscow accompanied by Metropolitan Efrem of Kutaisi (later His Holiness and Beatitude Catholicos-Patriarch; 1960-1972) and the Rector of the Russian Church of the Orthodox Prince St. Aleksandr Nevsky, Archimandrite Zinoviy (later Metropolitan of Tetri-Tskaro; † March 8, 1985). The Primate of the Georgian Church attended a reception arranged by His Holiness Patriarch Aleksiy. He visited the Church of the Resurrection of Christ in Sokolniki and undertook a pilgrimage to the Trinity-St. Sergiy Lavra [26]. In December 1951 His Holiness Patriarch Kallistrat visited Moscow for the last time—as a guest of His Holiness Patriarch Aleksiy. The Primate of the Russian Church later recalled this memorable meeting with special affection [30].

Despite his nigh 86 years, His Holiness Patriarch Kallistrat preserved his physical alertness and his vital clear mind. On the Feast of St. Nina, Equal to the Apostles, January 14/27, 1952, he celebrated Divine Liturgy for the last time with great spiritual elation in the Sion Cathedral in Tbilisi. Evidently sensing that his end was not far away, the Primate of the Georgian Church invited to the church the entire Orthodox clergy of the city and its environs. Two days after the feast he felt his strength failing and wrote several letters to his friends-Russian archpastors-asking for their prayers [29, p. 36]. His death came suddenly on February 3, 1952, a Sunday.

The coffin with the body of the deceased Primate was borne to the Sion Cathedral where it remained for a week. During this period a multitude of believers from all Georgia had the opportunity to bid farewell to their spiritual Father.

On February 9, the following Russian hierarchs arrived in Tbilisi for his burial: Metropolitan Nikolai (Yarushevich; † 1961) of Krutitsy and Kolomna; Archbishop Luka (Voino-Yasenetsky; † 1961) of Simferopol and the Crimea; and Archbishop Stefan (Protsenko; † 1960) of Kharkov and Bogodukhov, and also representatives of the Antiochene Orthodox and Armenian Apostolic Churches.

The Patriarchal Locum Tenens Metropolitan Melkhisedek (Pkhaladze; later His Holiness Catholicos-Patriarch, 1952-1960) celebrated Divine Liturgy and conducted the funeral service on February 10. In his funeral oration Metropolitan Nikolai of Krutitsy and Kolomna said the following heartfelt and moving words: "The Russian Orthodox Church bows in grief before the dear coffin containing the remains of her great and devoted friend and offers her tears and condolences. Through its plaints and prayers the entire Orthodox world is farewelling this outstanding Orthodox Church figure on his way to Eternal Life.

"His Holiness the deceased Catholicos possessed rare talents of mind and heart and outstanding qualities of soul; he was a man of high culture and a true disciple of Christ. His love for truth, love for and mercy towards people, fidelity to his duty and devotion to good remained with him throughout his whole life..." [28, pp. 27-28].

In marking the 120th anniversary of the birth of His Holiness and Beatitude Catholicos-Patriarch Kallistrat, Russian Orthodox believers, together with their Georgian brothers of the same faith, offer up prayers for the blessed repose of his soul with the saints for this true warrior of Christ, who toiled in the vineyard of the Lord with the zeal of an apostle and for whom, we firmly believe, a crown of righteousness is laid up (2 Tim. 4. 7, 8).

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V. NIKITIM

Chronicle

Christian-Islamic Peace Meeting. At the invitation of the Christian Peace Conference, from February 1 to 3, 1986, the capital of the CSSR, Prague, hosted a Christian-Islamic Peace Meeting on the "Role of Religious Motivations for Peace in the Middle East", which brought together some 20 Christian and Moslem theologians from six countries.

Under the chairmanship of Supreme Mufti of the Syrian Arab Republic, Dr. Ahmed Kaftarou, and Professor of the Department of the Old Testament at the Theological Faculty of the Humboldt University in Berlin, GDR, Dr. Karl-Heinz Bernhardt, the participants in the meeting discussed basic principles and prospects for peace

dialogue on the Middle East problems between Christians and Moslems.

A Joint Statement was adopted, underlining the idea that Christians and Moslems have been coexisting as close neighbours in many regions of the world and are therefore jointly committed to be increasingly responsible for peace and justice on Earth.

The following religious figures from the USSR attended the meeting: on behalf of the Armenian Apostolic Church—Bishop Anania of Baku and Kirovabad; on behalf of the Russian Orthodox Church—Father Aleksandr Kozha, staff member of the Department of External Church Relations; on behalf of the Muslim Religious Boards—Muff

Talgat Tadzhuddin, Chairman of the Muslim Religious Board for the European Part of the USSR and Siberia.

The Seventh General Conference of the Asian Buddhist Conference for Peace. The Seventh General Conference of the ABCP was held in Vientiane (Laos) on February 12-14, 1986. It was held under the motto: "Let's Pray and Act for Peace, Justice and Survival of All Living Beings".

Taking part in the conference were delegations from more than 20 countries and also observers and guests from 11 international organizations. Among the guests was a delegation from the Russian Orthodox Church headed by Archbishop Makariy of Ivano-Frankovsk and Kolomyya.

The conference received greetings from the leaders of a number of states. The message from the Chairman of the USSR Council of Ministers, N. I. Ryzhkov, was read out by the Soviet Ambassador to the Laotian People's Democratic Republic, V. F. Sobchenko. Messages were also sent by many eminent religious figures and Heads of Churches. The messages from His Holiness the Dalai Lama and His Holiness Patriarch Pimen of Moscow and All Russia drew special attention from the conference participants. The message from His Holiness the Patriarch was read out by Archbishop Makariy. He also read out the message from Metropolitan Filaret of Minsk and Byelorussia, Chairman of the Working Presidium of the World Conference "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe"

The conference was accorded considerable attention by the government of the Lao People's Democratic Republic. Before the opening of the conference President of the Republic, Souphanouvong, gave a reception for the leadership of the ABCP and foreign delegations, at which he and foreign delegations, at which he voiced, on behalf of the Laotian government, support for the noble efforts in the struggle for

peace waged by the ABCP.

When being presented to the president of the country Archbishop Makariy conveyed to him a personal greeting from His Holiness Patriarch Pimen to the people of Laos and also his wishes for success in building a new society.

The conference participants expressed unanimous support for the peace initiatives of the Soviet Union set out in the Statement by CPSU General Secretary, M. S. Gorbachev, of January 15,

1986, and adopted a respective resolution. The conference also adopted a General Resolution. the Vientiane Declaration, a Message to Buddhists of Laos and a Special Resolution and Communique. The conference elected the ABCP leadership. The Most Venerable Khambo Lama Kh. Gaadan (MPR) was re-elected president of the ABCP, and Mr. G. Luvsantseren (MPR) was elected Secretary General. The General Conference adopted a decision to form a new ABCP commission "The Indian Ocean—a Zone of Peace".

The Seventh General Conference of the ABCP expressed its gratitude in writing to the government, Buddhists and all the people of Laos for providing them with such excellent working con-

ditions.

Meeting at the Soviet Peace Committee. On January 27, 1986, at the Soviet Peace Committee. a meeting was held of representatives of different public organizations and scientific experts on disarmament questions and international politics with a delegation from the United States of America which arrived at the invitation of the Soviet Peace Committee.

Participating in the meeting was a member of the Public Commission of the Soviet Peace Committee for Contacts with Religious Circles for Peace, Protodeacon Vladimir Nazarkin, who cordially greeted the American guests on behalf of Metropolitan Filaret of Minsk and Byelorussia,

Chairman of the Public Commission.

The large American delegation, consisting of 80 persons, was split into groups according to interests. One of them included representative of the All-Union Council of the Evangelical Christians-Baptists A. Sokolov and Protodeacon Vladimir Nazarkin. The American guests showed vivid interest in the religious life in the USSR. Special attention was given to opportunities, forms and methods of participation of the Churches in the Soviet Union in social activities and in peacemaking.

On January 29, at the Kosmos Hotel, where the US delegation stayed, Protodeacon Vladimir Nazarkin had a meeting with Patricia Sun, President of the Institute of Communication for Understanding, and other American guests. They discussed questions of cooperation and development of ties between the Institute and the Russian Orthodox

Church.



GIKOUMENS

FOR THE INTERNATIONAL YEAR OF PEACE

The World Council of Churches and the Problem of Preserving Peace

25th Anniversary of the Entry of the Russian Orthodox Church into the World Council of Churches

New Conceptions of Security

A number of consultations, conferences and seminars, held by the World Council of Churches at the end of the 1970s and the beginning of the 1980s within the framework of the Programme for disarmament and against militarism and the arms race, devoted considerable attention to the question of security in a world threatened by annihilation. The advisory groups on human rights, which were active under the WCC Commission of the Churches on International Affairs (CCIA), continually went back to discussing the problems of the growing concern for national security in an atmosphere of militarization. Not only was there criticism of the national security doctrines which had been rendered obsolete by the nuclear age, but positive proposals for working out constructive alternatives were advanced. In their search for newdoctrines in line with the principles of peaceful coexistence between states with different social and economic systems in the nuclear age, the participants in the advisory groups proceeded from the lines accepted in the report of the 1978 WCC Conference on Disarmament in Glion (Switzerland). The true basis of security for mankind, the report stated, is the love of God, Whose will it is that nobody should die but that all should come to repentance (2 Pet. 3.9). And may His kingdom and His will be done on Earth as it is in Heaven. Christians convinced of this are freed from the burden of anxieties and become capable of toiling for the sake of peace and preserving hope even in the most hopeless situations.

Especially relevant in our time of crisis are the statements made in the same report to the

effect that false conceptions of security blind nations, that true security should serve the benefit of all society and all mankind; it should not lead to the violation of human rights. Security, the report noted, cannot be achieved by the escalation of armaments, by promises of nuclear defence or readiness to deliver the firestrike.

The draft of the revised report of the 1988 Glion seminar on "Militarism and Humak Rights" which was presented by the CCIA ii March 1982, advanced new conceptions of in ternational security which were more in list with the spirit and norms of international law the UN Charter and the Final Act of the 1977 Helsinki Conference. The document states if particular that the formation of security doctri nes within these parameters must help to relat international tension, to stop the development production and use of weapons of mass destruct tion, to ban nuclear weapons, to reduce stockof conventional weapons, to limit the possibili ties for the threat and use of force in resolving conflicts between countries, and also to averthe use of military force for internal repression These universal principles, the document point out, must be included in the constitutional and legislative systems of various countries; the must become the criteria for appraising and security doctrines.

The idea that assumed an exceptional importance in the WCC documents at the end of the 1970s and the beginning of the 1980s was that of the moral responsibility of scientistic engaged in military research for the consequences of their work. Statistics testify that the majority of eminent scientists are adherents or various Christian denominations or other work religions. Appeals to the religious conscience of scientists should make them consider the incompatibility of serving both God and Mammon (Mt. 6.24).

Concluded. For the beginning see *JMP*, 1986, No. 4, pp. 57-61, No. 5, pp. 55-59, No. 6, pp. 53-56.

The report of the Glion seminar on this question states among other things that in order to overcome the negative processes which are closely bound up with preparations for war, Churches must take concrete steps towards dialogue and the exchange of views between specialists in the humanities and the natural and social sciences on both the national and the international levels, with a view to achieving a deeper understanding of the moral obligations and responsibilities of scientists for the fate of mankind.

In view of the preparations for the 6th WCC Assembly the CCIA proposed that there should be broad discussion within the WCC member-Churches on the problem of collective international security, with special attention being given to the human right to be free from fear and to refuse to use force for reasons of conscience.

At the beginning of April 1982 an extremely large (400 participants) Conference "World Public Opinion and the SSD II" was held in Geneva under the chairmanship of the WCC Geheral Secretary, Dr. Philip Potter. Preparations for it were carried out by the Special Commitlee of Non-Governmental Organizations on Disarmament, with the participation of many eminent WCC activists. To overcome obstacles in he way of mobilizing world opinion, Dr. Philip Potter said in his address at the Conference. greater interaction between various non-governnental organizations and broader and more ntensive liaison with communities of believers hroughout the world are needed. We must either learn to live together in mutual trust and security under conditions of just peace, he said, or we will perish together. This principled WCC stand-of learning to live together in mutual rust and security-is the sole acceptable alternative for all Churches and governments.

The WCC in the Struggle for Peace at a New Stage

From May 10 to 14, 1982, Moscow was the renue of the World Conference "Religious Vorkers for Saving the Sacred Gift of Life rom Nuclear Catastrophe", which was convened it the initiative of His Holiness Patriarch Pinen of Moscow and All Russia. Taking part in the conference were 590 representatives of all vorld religions and the majority of WCC memer-Churches. It was widely covered by the vorld press, both Church and secular (the conference documents were published in *JMP*, 1982, 10. 11). The Publishing Department of the Moscow Patriarchate brought out a book containing the materials of this forum (see 1). Vorthy of note is the report of Dr. Ninan

Koshy, Director of the CCIA of the WCC, "The World Council of Churches and the Issue of Nuclear Disarmament". After giving a brief account of WCC peace activities in the past, Dr. Koshy devoted particular attention to the decisions of the International Hearing in Amsterdam (November 1981) and their positive results. Describing the present-day efforts of peace supporters, the speaker noted that many of them were undertaken in collaboration with representatives of other denominations and with all people of good will, in dialogue with whom the WCC has achieved encouraging results. "The experience of dialogue has shown us that it is not just a matter of some religious, ideological or cultural issues. It is a dynamic contact of life with life, concerned with living together and acting together. We have moved from dialogue as a concept to dialogue as a relationship. We are in common struggle for a just and sustainable society. There is no more urgent struggle today than the struggle against the nuclear arms race. And in this struggle people of all living faiths are together because it is one common humanity and the one planet earth, created by God, that we have to preserve" (1, p. 172)

In conclusion Dr. Koshy stated with deep satisfaction that the World Council of Churches actively cooperates with secular non-governmental organizations and also with representatives of non-Christian religions within the framework of the UN, especially through the WCC Commission of the Churches on International Affairs. He noted the importance of the Conference's three final documents for the activation of peace movement: Appeal to the Leaders and Followers or All Religions, Appeal to All Governments, and Appeal to the Second Special Session of the UN General Assembly on Disarmament-1982.

Taking part in the UN Special Session on Disarmament (June 7-July 10, 1982) were representatives of many WCC member-Churches, including the Primate of the Russian Orthodox Church, His Holiness Patriarch Pimen. In his address from the UN rostrum His Holiness the Patriarch vividly and convincingly voiced the consistent striving for peace of his multi-million-strong flock. A great positive response was likewise drawn by the address of the WCC General Secretary, Dr. Philip Potter, who stressed the unity of all world religions in their striving to preserve and consolidate peace on Earth.

From June 16 to 18, 1982, a session of the CCIA Executive Group took place in New York. The report of its director, Dr. N. Koshy, gave an analysis of the present-day international situation, which had become more tense as a result of the military clash in the South At-

lantic between Great Britain and Argentina. The report noted with satisfaction that the WCC member-Churches in both Argentina and Great Britain, acknowledging their adherence to a spiritual fellowship which went beyond national barriers, adopted a critical attitude towards the pseudo-patriotic militaristic hysteria which enveloped both countries. It should be noted that the Churches of Great Britain and Argentina both responded to the call which the WCC General Secretary Dr. Philip Potter addressed to them on April 21, 1982, and, informing their governments about the concern of the world ecumenical community, insisted on putting an end to the military conflict and on resolving the dispute through peaceful negotia-

In March 1983 an international round table conference took place in Moscow on the consequences of the nuclear-weapons freeze. It was held at the decision of the Working Presidium of the World Conference "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe", adopted on November 25, 1982. Among the participants in the round table were religious workers and experts from 19 countries, including observers from the World Council of Churches. Dr. Philip Potter greeted the round table on behalf of the WCC, stressing in this address the great significance of this conference for peace in the period of preparations for the 6th WCC Assembly, whose theme was to be "Jesus Christ-the Life of the World".

Following a profound all-round discussion of the topic, the participants in the round table adopted a statement entitled "A Freeze on Nuclear Arms—the Turning Point. A Moral Imperative and an Economic Necessity" (see *JMP*, 1983, No. 5, pp. 53-58).

In April 1983 Uppsala, Sweden, was the venue of the Christian World Conference "Life and Peace", which was attended by representatives of many WCC member-Churches, including the Russian Orthodox Church. The conference was an outstanding event in the peacemaking work of the Christian Churches and the public of many countries of the world. Taking part in it were around 200 eminent religious figures, as well as experts in the field of international problems and disarmament questions. The Russian Church was represented by Metropolitan Aleksiy of Tallinn and Estonia (head of the delegation), Metropolitan Filaret of Minsk and Byelorussia, Bishop Sergiy of Solnechnogorsk, Protopresbyter Prof. Vitaliy Borovoi, and Dr. A. S. Buevsky. Metropolitan Aleksiy was among the eight elected presidents of the conference, and Dr. A. S. Buevsky was a member of the Editing Committee.

In his address at the conference Metropolitaa Filaret stressed that the prevention of nuclear catastrophe demanded good will from peopl1 and it was largely up to Christians to educat them along these lines. The conference adopted a message emphasizing that nuclear war, which like any other war, has a tendency to escalate cannot be justified by anything: "Nuclear deter rence is essentially dehumanizing, it increase fear and hatred... the existence of these wer pons contradicts the will of God. For all of u obedience to that will demands a resolute e fort within a specified time-limit for their total elimination" (JMP, 1983, No. 8, p. 49). Th message contained the following highly significant words: "The impending nuclear terre demands that the Churches give high priorit to the peace question. The Church which a quiesces in the predicament of this hour denie the call of her Lord" (JMP, 1983, No. 8, p. 50)

The conference "Life and Peace" convincing ly demonstrated to the entire world the deep concern of Christians over the threat of was and their desire to reveal a religous understand ing of the problems of peace and justice in thi nuclear age. The Conference Message contained specific demands to governments, which were in line with the objective of strengthening peace ful relations between states. Summing up to conference results, Metropolitan Aleksiy of Tab linn and Estonia wrote: "It was held in a spirt of Christian brotherhood and a sincere desimate of the participants to make a major contribution to the cause of saving the sacred gift of lift from nuclear catastrophe... The mail the confe rees received attested to the fact that people of all countries and regions, of different age, of cupations and convictions, are involved in the defence of the world from the danger of nuclear annihilation" (JMP, 1983, No. 11, p. 40).

It should be mentioned, in particular, that was at this conference that a proposal to so up a Christian Life and Peace Institute for research into the problem of peace was put for ward. The idea was supported by a number of WCC member-Churches, including the Russian Orthodox Church.

From May 24 to 28, 1983, Consultation of the Christian Peace Conference on Disarmamen was held in Budapest at the initiative of the Ecumenical Council of Churches in Hungary Taking part in the discussions were more than 150 representatives of many WCC members Churches. Straight after the consultation, the CPC Presidium, which assembled in Budapes on May 28, unanimously adopted a document entitled "Christians for Peace and Justices which was a valuable contribution to preparations for the 6th WCC Assembly.

The results of the discussions were summed un

in a final document in which it was proposed to the governments of the nuclear powers that they freeze their nuclear potential without delay and stop the development, production and deployment of any atomic weapon and its carriers, conclude a non-aggression treaty between NATO and the countries of the Warsaw Treaty, and declare their refusal to make the first nuclear strike.

The document under examination expressed confidence that "the Glad Tidings of Jesus Christ must inspire Christians and Church representatives to comprehensive confidence-building, encouragement and new hope" (*JMP*, 1983, No. 10, p. 30).

From July 24 to August 10, 1983, Vancouver, Canada, was the venue of the 6th Assembly of the World Council of Churches on the theme "Jesus Christ-the Life of the World" which became an important historical landmark on the road to achieving universal peace. The course of the assembly's work was covered in detail on the pages of The Journal of the Moscow Patriarchate, which published its basic documents (see JMP, 1983, Nos. 10-11). Also taking part in the Assembly were delegations of WCC nember-Churches from the Soviet Union; their ruitful contribution to the cause of strengthening peace was reflected in the resolutions and leclarations of the 6th Assembly. In the Mesage "Life Together" the main emphasis was In the questions of peace and justice. A special Statement on Peace and Justice" stressed that here could be no peace without justice, that ecurity was inseparable from justice and that concept of "common security" of nations nust be reinforced by a concept of "people's ecurity" which demanded respect for human ights.

The "Statement on Human Rights" stressed nat, after the 5th WCC Assembly, the Churhes acknowledged the need "to broaden their nderstanding of human rights to include the 1ght to peace, the right to protection of the nvironment, the right to struggle for one's 1ghts and the rights to development" (JMP, 1983, No. 10, p. 49). In this the influence of the experience of the Christian Churches in the 1961 peace of the 1961

The 6th WCC Assembly called on the governments of all countries to confirm their adherence to the principles of the UN Charter and pubmit conflicts between states to the Secuty Council for examination during their initial age, when they were easier to solve without sorting to military force.

With regard to the objectives of Churches the cause of preserving peace, the 6th WCC ssembly called on member-Churches to inten-

sify their efforts, to confront with new vigor the threats to peace and survival, to become a living witness to peace and justice through prayer and worship... to develop more contemporary approaches to programmes of education for peace and justice (*JMP*, 1983, No. 10, p. 48).

On October 5-6, 1983, Moscow was the venue of an ecumenical seminar devoted to examining the results of the assembly and attended by representatives of the Russian and Georgian Orthodox Churches, the Armenian Apostolic Church, the All-Union Council of the Evangelical Christians-Baptists, and the Evangelical Lutheran Churches of Latvia and Estonia (all of which are WCC members).

A paper "The Socio-Political Results of the Assembly" was read by the Executive Secretary of the Department of External Church Relations of the Moscow Patriarchate Dr. A. S. Buevsky.

The participants in the seminar noted with profound satisfaction that the issues of peace and justice, in particular the work of Thematic Groups 5 and 6, "Confronting Threats to Peace and Survival" and "Struggle for Justice and Human Dignity", occupied an important place in the programme of the 6th WCC Assembly. The reports of these groups met with special approval in view of their serious theological and religious-ethical approach to the acute socio-political problems of today, an approach making it possible to present them in the context of the international situation and the deepgoing processes under way in various countries and regions.

The participants in the seminar voiced the hope that the basic problems of peace and justice, including the struggle against growing militarization, and for disarmament, the movement for an end to racism, the establishment of a new international economic order, the observance of human rights and for a peaceful settlement of conflicts in the hot-beds of international tension would occupy a worthy place in the programme for the further activities of the World Council of Churches as a whole, as well as in those of the Commission of the Churches on International Affairs, the Working Group of the Programme to Combat Racism and its other bodies.

In discussing proposed trends for the development of the WCC, the participants in the seminar stressed the need for its activities to assume forms which would provide for an effectual and fruitful contribution to be made to the cause of achieving the basic goal—"unity, common witness and true humanism".

In January 1984, at the session of the Working Presidium and Secretariat of the Moscow World Conference "Religious Workers for Sav-

ing the Sacred Gift of Life from Nuclear Catastrophe" (1982) a resolution was adopted on the need to consolidate the activities of broad religious circles against the nuclear threat. It was proposed, in particular, to hold a Round Table Conference on the problems of averting militarization of outer space with the participation of scientific experts. This conference was convened in Moscow in April 1984 under the motto: "Space Without Weapons: to Stop the Arms Race Now Entering Space and to Put Space Technology at the Service of Peace and International Cooperation". A WCC representative took an active part in the work of this important forum.

President of the Christian Peace Conference, Bishop Dr. Karoly Toth, noted that, in an international situation which was again becoming strained, the peace movement faced the necessity of developing a new strategy and undertaking more effectual efforts in defence of peace. This objective would significantly highten the role of the world religions, which possessed global structures that had formed over the centuries. Naturally, the significance of the WCC would also grow especially in coordinating the peacemaking and other common initiatives.

An interesting and very encouraging conclusion was drawn—that, with the aid of various Churches, the peace movement could become the "strongest and broadest movement of the masses in human history, mobilizing the peoples and the broadest public sections in every country" (*JMP*, 1984, No. 6, p. 53).

At the conclusion of the discussions the working groups presented their respective reports. The report of the third working group, which was presented by Prof. Dr. Savas Agourides of Athens University and Vice President of the All-Greece Committee for Disarmament and Peace, formulated a human religious attitude towards space which envisaged its use for exclusively peaceful purposes and guaranteed security to all people.

The objective of the WCC and all religious workers in this regard is, first and foremost, to inform public opinion and the broad masses of believers in all countries about the danger of military confrontation between the great powers, about the inadmissibility of extending the arms race into space.

The conference became an example of practical interaction and cooperation between religious activists and scientific experts. It was also made clear that the various aspects of the theology of peace were connected not only with denominational differences, but also with scientific and technical, juridical and moral-psychological problems in the modern world, which,

shuddering from the might of military prepara tions, has, as it were, shrunk in fear of a uni versal cataclysm, but still not lost hope in th triumph of good and justice.

Evident too became the growing role of the WCC as a non-governmental body—as the curar tor of various international measures bound up with the struggle for peace and peaceful cooperation in the exploration of outer space, mineral prospecting, the SOS service, and in meteor rological observation.

From June 24 to 28, 1984, an ecumenical se minar took place in Moscow on the them "Peace and Human Rights: Theological Root and Political Consequences of Confidence-Build ing Measures". Taking part in it were eminen figures of the ecumenical movement and the WCC, including the permanent Representativy of the Russian Orthodox Church to the World Council of Churches in Geneva, Protopresbyte Prof. Vitaliy Borovoi. In his co-report on the theological understanding of trust and the building of trust he gave a profound analysi of the documents of the Helsinki Conference of Security and Cooperation in Europe (August 1975) from the standpoint of the WCC and i the spirit of peacemaking aspirations. He tour ched upon the questions of Christian historica graphy and eschatology, and on the myster of the Divine Economy in application to our epoch. The paper's conclusion stressed the high calling of believers to be active labourers togal ther with God (1 Cor. 3.9) in the important cause of looking after the entire Divine cres tion, to be apostles of trust and trust-building in the world.

From January 13 to 18, 1985, Veldhoven, Netherlands, was the venue of a session of the WCC Programme Unit II on Justice and Service and its component commissions—the first session to be held since the 6th WCC Assembly Among the commissions were the Commission of the Churches on International Affairs, and also the Commission on Inter-Church Aid, Refugee and World Service. Taking part in the work of the CCIA on behalf of the Russian Orthodox Church was Dr. A. S. Buevsky, whe was elected one of the four CCIA vice-moderators.

The 36th session of the CCIA was chaired by its moderator Dr. Theo van Boven, who, it his introductory address, dealt with the programme for the CCIA's work, including its pead aspects, up till the 7th WCC Assembly. A discussion of topical peace objectives was held on the theme "Militarism and Disarmament which was introduced by the CCIA consultant Dr. Friedhelm Solms (FRG) (*JMP*, 1985, No. 4 pp. 69-70).

On February 10, 1985, Moscow was th

venue of a session of the Working Presidium and Secretariat of the World Conference "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" (Moscow. 1982). The session was held under the guidance of Metropolitan Filaret of Minsk and Byelorussia, Chairman of the Conference Presidium. This session completed preparations for the Round Table Conference "New Dangers to the Sacred Gift of Life: Our Tasks". The international conference on this theme took place in Moscow on February 11-13 under the chairmanship of that outstanding WCC ecumenical figure, Metropolitan Dr. Paulos Mar Gregorios, of Delhi and the North. It made a new contribucion to the implementation of the peace objectivs of the 1982 World Conference and also the oth WCC Assembly. Taking part in the conerence were 60 eminent religious workers and scientific experts, including representatives of he World Council of Churches.

The participants in the conference expressed unanimous opinion that the attempts of ideoblogues of the present-day "psychological war" oblur the distinction between conventional and nuclear war were inadmissible and the so-called alance of fear could not be a firm basis for eace; there is only one true road to peace—he path of the development of trust and coperation, of the limitation and reduction of rmaments and subsequent disarmament.

In his paper "Stop Darkness at Noon—Save ife" Metropolitan Paulos Mar Gregorios exounded the results of research into the posible global consequences of a nuclear war; in articular, he dwelt on the probability of a soalled "nuclear winter", as a result of which ecological chains" will break and the surviving people and animals will be condemned to apid extinction.

The final documents of the conference stresed that the basic objective of religious circles as "education for peace with justice". This ught to lead "to a change of mentality, from infrontation and mistrust to one of friendship, poperation, confidence and mutual respect" *IMP*, 1985, No. 4, p. 43).

From March 22 to 25, 1985, a session of the residium of the World Peace Council (WPC) as held in Moscow. Taking part in it on bealf of the Russian Orthodox Church were His oliness Patriarch Pimen, a member of the PC; Metropolitan Yuvenaliy of Krutitsy and olomna, and Archbishop Pitirim of Volokomsk. On behalf of the CPC it was attended Metropolitan Filaret of Kiev and Galich. r. A. S. Buevsky was present in his capacity the Representative of the CCIA of the World ouncil of Churches. At plenary meetings and e four commissions the participants discussed

such questions as the world-wide historic significance of the victory over fascism in World War II and the need to take account of its-lessons in tackling the urgent tasks of the struggle against the danger of nuclear catastrophe. The session adopted a declaration "Turn This Year of the 40th Anniversary of Victory over Fascism into the Year of Victory over the Threat of Nuclear War!" and a call to the peoples of the world—"No to 'Star wars'!"

These important documents underline the insistent demand for urgent measures—more decisive than ever before—by peace supporters against the US programme for the militarization of space (*JMP*, 1985, No. 8, p. 43).

Fully in line with the WCC peace strivings and initiatives were the final documents adopted by the 6th All-Christian Peace Assembly in Prague (July 2-9, 1985) on the theme: "God: Calls: Choose Life! The Hour Is Late!" Taking part in the assembly was the WCC official representative. In the "Message to Churches" the assembly delegates emphasized: "We assert, together with the participants of the 6th General Assembly of the World Council of Churches in Vancouver, 1983, and with other believers, that the production and deployment of nuclear weapons as well as their use is a crime against humanity" (2, p. 364).

At the invitation of the Argentine Federation of Evangelical Churches a session of the WCC Central Committee on the theme: "God's-Justice-Promise and Challenge" was held in Buenos Aires, Argentina, from July 28 to-August 8, 1985. Taking part in the session was a delegation of the Russian Orthodox Church headed by Metropolitan Filaret of Minsk and Byelorussia, and also members of the WCC Central Committee from the Georgian Orthodox Church, the Armenian Apostolic Church, the All-Union Council of the Evangelical Christians-Baptists and the Evangelical Lutheran Church of Estonia. This was the first WCC Central Committee session to be held in Latin America and the first to be held under the new WCC General Secretary, Dr. Emilio Castro (Uruguay), who had been elected at the previous WCC Central Committee session (Geneva, July 1984).

Apart from discussing the reports of the three WCC Programme Units (on Faith and Witness, on Justice and Service, on Education and Renewal) this meeting also examined questions connected with current activities, including peace questions and recommendations regarding Central America, South Africa and the Third World countries.

On the occasion of the 40th anniversary of the foundation of the United Nations Organization (June 26; 1945-1985) the WCC Central Committee made a special statement in which it recalled the high and noble ideals forming the basis of the UN Charter, the obligations of the UN's founding states to direct their political will towards peace and to unite their collective reason and resources to support peace and international security.

Acknowledging the enormous significance of the UN for the maintenance of peace on Earth, the WCC called on its members to promote in every way the realization of the UN's peace strivings, to help the governments of their countries to use the potential opportunities of the Organization in solving the vital problems facing mankind—first and foremost, that of preserving and strengthening peace.

In connection with the meeting in Geneva between the US President Ronald Reagan and the General Secretary of the CPSU Central Committee, M. S. Gorbachev, set down for November 19-20, 1985, General Secretary of the World Council of Churches, Dr. Emilio Castro, addressed an open letter to them on October 24. This letter, written on behalf of the WCC, stressed the extraordinary responsibility of the heads of the two leading powers for the future of peace, voiced the hope that their talks would be dominated by moral and ethical concerns, and contained a call for a mutually acceptable agreement. The letter declared quite precisely on behalf of the WCC: "... We welcome the current unilateral moratorium [on nuclear tests -.Auth.] by the Soviet Union and express the hope that it will be extended by the Soviet Union [it was, in fact, extended to April 1, and then to August 6, 1986-Auth.] and reciprocated by the United States, so that negotiations on a test-ban treaty can be finalized. We are also deeply concerned about the increasing danger of militarization of outer space... From the history of the arms race it is known that the only way to avoid a new race is to prevent its start".

In his letter of October 24, 1985, to the WCC member-Churches, the National Councils of Churches, Regional Conferences of Churches and members of the WCC Executive Committee, Dr. E. Castro asked them to pray for the success of the summit negotiations. The summit meeting was supported by the Churches in the USSR and the National Council of the Churches of Christ in the USA.

On the occasion of the meeting between the Soviet and US leaders in Geneva, from November 16 to 21, 1985, a joint Church programme was enacted to support and consolidate the favourable atmosphere at the meeting. Ecumenical prayers for its success were conducted in the Geneva Cathedral Church of St. Peter (November 17), in the chapel of the World

Council of Churches (November 18), and in the Calvin Chapel (November 19-20).

On November 18 a joint service was condu ted in the WCC Chapel for the delegations religious workers from the Soviet Union ar the USA (delegation heads: Metropolitan Fil ret of Minsk and Byelorussia and Dr. Ar, Brouwer, General Secretary of the NCCC), an here the sermon was delivered by Dr. Emil. Castro, WCC General Secretary. On the sam day a meeting took place in the WCC Con ference Hall between the two delegations an the WCC leadership headed by Dr. Emil. Castro. A Joint Statement by US-USSR Church Leaders on the occasion of the summit meeting was read out at a press conference. In the evening of November 19 both delegations atter ded a big ecumenical service conducted by the World Council of Churches in its chapel in sur port of the summit meeting. The sermon wa delivered by Dr. E. Castro. On the same day the text of the Joint Statement was dispatched by the delegations to the leaders of the two countries, together with accompanying letter signed by Metropolitan Filaret and Dr. Art Brouwer.

On November 21 a meeting was held in the WCC Centre in Geneva between representative of the press and participants in this program me-Metropolitan Filaret of Minsk and Byess russia (Russian Orthodox Church), A. M. Bych (All-Union Council of the Evangelic Christians-Baptists), Dr. Arie Brouwer art Deacon Rena Yocom (National Council of the Churches of Christ in the USA). Mutual satur faction was voiced at the joint ecclesiastic programme which had been implemented, an readiness expressed to continue to do the best to promote good relations between the pet ples of the two great powers (see JMP, 198 No. 2, pp. 37-43). In official WCC circles the positive results of the Geneva summit we noted with great satisfaction.

As we know, the UN has declared 1986 II ternational Year of Peace. In view of this, th peace activities of the WCC acquire speci relevance and international resonance, for the best combine the spirit of Christian love will the spirit of justice and profound realism. affirming the absolute value of the human per sonality and its inalienable rights, the WO proclaims the main human right to be the rig to life, the sacred gift of God. Life is sacre and therefore the preservation of life on Ear can be viewed as a self-sufficing objective. Li and peace have today become synonyms n only for believers, but for all people of goo will. For us Church folk "Jesus Christ repr sents an answer to all the problems progre sively being encountered by the human spin

whether they be aroused by theoretical interest or by the harsh struggle with life's difficulties. He is eternally relevant and constantly anticipates reality.

"The decisions to which mankind is now coming after agonizing searches and harsh trials have long been indicated to it in the covert form of the mystery of Jesus Christ's personality and activities" (D. Staniloae. Jesus Christ or the Recreation of Man. Sibiu, 1943, p. 5). Undoubtedly the efforts of the World Council of Churches will occupy a worthy place in the UN peace activities in 1986, which has been declared International Year of Peace.

The year 1986 is also a highly notable one for the WCC, because it marks the 25th anniversary of the entry into the WCC of the Russian Orthodox Church, which is now one of the leading members of the world community of Churches. As has already been mentioned, the Russian Orthodox Church's entry into the World Council of Churches has significantly activated the latter's peacemaking activities. We hope that this beneficial relationship will also be properly reflected in the forthcoming

WCC World Conference "Justice, Peace and Integrity of Creation" to be held in 1989. Emphasizing the responsibility of Christians for the preservation of the sacred gift of life, His-Holiness Patriarch Pimen, the Primate of the Russian Orthodox Church, said in his address to the participants in the 6th Assembly of the World Council of Churches: "We rate highly the modern service of the World Council of Churches to satisfy the needs of the human family. The compassion and charity shown by the World Council of Churches through its numerous programmes to consolidate peace and cooperation among nations, to develop them socially and economically, correspond to our understanding of the religious people's participation in the work for the good of one's neighbour, who is every man for us. This refers above all to the efforts of Christians to save the sacred gift of life from nuclear catastrophe" (3, p. 342).

Blessed are the peacemakers, for they shall be called the children of God (Mt. 5.9). This commandment of our Lord Jesus Christ is the way, the salvation, and the life.

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Archimandrite TIKHON, V. A. NIKITIN

On the Orthodox-Old Catholic Dialogue

From September 30 to October 5, 1985, the Mixed Theological Commision on Orthodox-Old Catholic Dialorue held its 6th session at the Ter iem Roman Catholic Congress Centre 1 Amersfoort, the Netherlands. ession was co-chaired by Metropolitan amaskinos of Switzerland (Constaninople Patriarchate), and Bishop Leon liauthier of the Christian Catholic hurch of Switzerland.

The session was attended by ommission members and consultants om the Constantinople, Alexandrian, Antiochene, Jerusalem, Serbian Romanian Patriarchates, from the Autocephalous Orthodox Churches of Cyprus, Hellas, Poland and Czechoslovakia and the Autonomous Orthodox Church of Finland.

The Moscow Patriarchate was represented at the session by Archbishop Mefodiy of Voronezh and Lipetsk (he replaced member of the commission, Metropolitan Filaret Minsk of Byelorussia); Archpriest Prof. Nikolai Gundyaev, Rector of the Leningrad Theological Academy and Seminary:

G. N. Skobei, senior staff member of the Department of External Church Relations of the Moscow Patriarchate (consultant), and S. G. Gordeev, a

DECR interpreter.

The Old Catholics were represented by the commission members and consultants from the Netherlands, Austria, the FRG, Switzerland, Poland, the USA and Canada.

The daily sessions began and ended with a prayer conducted in turns by

Orthodox and Old Catholics.

At the opening session, the two chairmen exchanged speeches of greeting.

Metropolitan Damaskinos mentioned in his address, among other things, the recent agreement between the Evangelical Church in Germany (FRG) and Old Catholics of the country on shar-

ing in the Eucharist.

"The aforesaid agreement," said Metropolitan Damaskinos, "should not influence the outcome of this meeting of ours, but it warrants a most serious consideration already at our next meeting if we wish to help our Churches

attain the set objective".

Concerning the agreement between the German Old Catholics and the Evangelical Church in Germany on sharing in the Eucharist, Bishop Leon pointed out that the Warsaw session (August 26-September 2, 1985), of the International Bishops' Conference of Old Catholics decided to set up a commission to see into this matter. The aforesaid agreement had no force until the International Bishops' Conference of Old Catholics announced its decision.

Besides, members of the Old Catholic Commission on Dialogue with the Orthodox Church had drafted and forwarded to Archbishop Dr. Antonius Jan Glazemaker of Utrecht, Chairman of the International Bishops' Conference of Old Catholics, a message expressing their conviction that they could continue to deal in a responsible way with the task entrusted to them only within the framework of an appropriate decision of the International Bishops' Conference. They said they had to use that decision as the basis for negotiations with their Orthodox counterparts and that they would only be able to continue their work on the condition that the Old Catholic Church in Germany respected the decision of the International Bishops' Conference and took not further official steps.

At the sessions that took place in spirit of mutual understanding, low and fraternity in Christ, the participants discussed four texts prepared by the Mixed Orthodox-Old Catholic Theological Sub-Commission in September 1984 in Greece: Sacraments of the Church, Baptism, Chrismation, Divine Eucharist.

After an all-round discussion and consideration the commission members worked out the final wording of the documents and signed them as expressing, in their view, the doctrine of the Orthodox and the Old Catholic Churches. The documents we published in the Russian version of the *JMP*, 1986 No. 6.

It was decided that the next session of the Mixed Theological Commission was to be held in 1987. It will consider draft texts to be prepared by the sub-commission at a session in Minst to be held from July 1 to 8, 1986, of the themes: Sacraments (Penance Matrimony, Holy Orders, Holy Und tion); eschatology, prerequisites for and consequences of full Church Communion.

During the session of the commission, Archbishop Dr. Antonius Jan Glazemaker of Utrecht, the Primate of the Old Catholic Church of the Netherlands gave a reception in honour of the participants in the Amersfoort Old Catholic Seminary. He also invited the participants to the city cathedral to Vesper commemorating St. Francis of Assistand marking the commission session

The hospitable hosts organized for the session participants tours of the country during which the guests go acquainted with the Church life of Ol Catholic communities and were shown places of interest in Amsterdam, American, Utrecht, Saardam, The Hagus

and Gouda.

The participants of the Orthodox-Ol Catholic Dialogue in the Netherland left the country with the hope that the future meetings would hasten the time when the Orthodox and the Old Catholics would glorify with one mouth amone heart the all-honourable and makestic Name of the Father, and of the Son, and of the Holy Spirit, believing in the One, Holy, Catholic and Apostolic Church.

G. N. SKOB

MESSAGE OF GREETING FROM THE HEAD OF THE DECR

To Bishop Dr. TIBOR BARTHA, President of the Ecumenical Council of Churches in Hungary

Dear brother in Christ,

Please accept my cordial greetings in connection with your reelection to the post of president of the Ecumenical Council of Churches in Hungary by the General meeting

of the Council of Churches in Budapest.

Our experience of cooperation with you and the Ecumenical Council of Churches in Hungary has always been useful for the development of our ecumenical and fraternal links and our common witness in the World Council of Churches, for our activities within the Christian Peace Conference and in the framework of our socialist society.

I wish you good health, bodily strength and grace-giving help of God for continuing your service for the benefit of the Church of Christ and of our cooperation.

Sincerely yours in the Lord.

Metropolitan FILARET of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate-

April 29, 1986

CONGRATULATIONS TO ARCHBISHOP DR. EDGAR HARK

To Dr. EDGAR HARK, Archbishop of the Evangelical Lutheran Church of Estonia

Beloved Brother in Christ!

It is with a feeling of fraternal love that I cordially congratulate your on the 50th anniversary of your pastoral service on behalf of the Holy Synod and the Plenitude of the Russian Orthodox Church.

I share the joy of your golden jubilee with the Evangelical Lutheran Church of Estonia which you head and offer up prayers to the Lord for

your health and prosperity.

You have been known as an active and tireless worker in the field of ecumenical and peace service for many years. Your unwearying labours for the good of Christian unity and peace on Earth have gained you great and deserved authority in wide religious circles both in our country and abroad.

We highly appreciate your personal contribution of many years standing into the activities of such inter-Christian organizations as the World Council of Churches, the Christian Peace Conference and the Conferen-

ce of European Churches.

I would like to note with sincere and deep satisfaction your active participation in the inter-religious peace meetings and forums which were held in our country, and especially in the world conferences of religious workers in 1977 and in 1982.

In this context I deem it necessary to witness the genuine fraternal spirit of love which is characteristic of the cooperation between our Churches which has become close and fruitful especially during the last decades.

Sharing now the joy of the golden jubilee which you celebrate together with the entire Evangelical Lutheran Church of Estonia, I prayerfully wish you, dear Brother in the Lord, the almighty help of God in your Church ministry and in your ecumenical and peace activities.

With fraternal love in the Lord,

PIMEN, Patriarch of Moscow and All Russia

April 2, 1986

Archbishop Dr. Edgar Hark was also congratulated by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations.

Jubilee of Archbishop Dr. Edgar Hark



Archbishop Dr. Edgar Hark

March 30, 1986, marked the 50th anniversary of the pastoral service of Dr. Edgar Hark, Head of the Evangelical Lutheran Church of Estonia.

Celebration of the jubilee was held in Tallinn on April 3, according to the decision of the Consistory of the Evangelical Lutheran Church of Estonia. In the afternoon, a festive ceremony took place at the Carl Church attended by representatives of the Evangelical Lutheran Church of Finland, Evangelical Lutheran Churches of Latvia and Lithuania, members of the Consistory, pastors and representatives of the Lutheran parishes of Estonia. Present at the ceremony was L. I. Piip, Representative of the Council for Religious Affairs of the USSR Council of Ministers in the Estonian SSR. Public organizations were represented by E. Puusepp, Chairman of the Estonian Republican Peace Committee; A. Meri, Chairman of the Estonian Republican Society for Cultural Relations with Foreign Countries; and O. Lauristin, Chairman of the Estonian branch of the Soviet Peace Fund.

Participating in the ceremony on behalf of the Russian Orthodox Church was Metropolitan Aleksiy of Tallinn and Estonia who delivered an address. Metropolitan Aleksiy handed Archbishop Hark a message from His Holiness Patriarch Pimen and an Icon of the Pantocrator, and a congratulatory address from the Tallinn Dioces He warmly congratulated Archbishop Dr. Edga Hark with the golden jubilee of his pastoral m nistry, noted good and fruitful cooperation be ween the Russian Orthodox Church and the Evangelical Lutheran Church of Estonia and it Primate Archbishop Edgar Hark personally in the matters of Christian unity and peacemaking

Archbishop Dr. Hark was greeted by the Re-Ya. Launikari, senior staff member of the De partment of External Church Relations; member of the Consistory of the Evangelical Luthera Church of Latvia, Probst Prof. Janis Berzins and Pastor Eric Mesters; Bishop Ionas Kalvana of the Evangelical Lutheran Church of Lithua nia; members of the Consistory of thé Evangel cal Lutheran Church of Estonia; representative of the Theological Institute; pastors and men bers of the church councils from the parished where Archbishop Edgar Hark used to serve a pastor; and Superintendent Olof Pyarnamets d the Estonian Methodist Church. Archbishop Han was greeted by O. Lauristin on behalf of th Estonian Republican Peace Committee and the Peace Fund branch.

Numerous greetings sent to the archbishod were read out, among them—from Metropolitate Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, a Hegumenia Varvara, Mother Superior of the Pukhtitsa Convent.

Archbishop Dr. Edgar Hark spoke at the end of the ceremony. He cordially thanked all those present for the participation in the jubilee fest wities and for warm words of congratulation. The archbishop expressed heartfelt gratitude the His Holiness Patriarch Pimen for his congratulatory message and to Metropolitan Aleksis for the participation in the jubilee festivities. He noted fruitful cooperation with the Russian On thodox Church in the matters of ecumenism ampeacemaking.

The Consistory of the Evangelical Lutheras Church of Estonia gave a grand reception.

In the evening a divine service was conducted at the Carl Church with many worshipped present. Preaching were Bishop Olavi Rimper Läinen of Oulu (Evangelical Lutheran Church & Finland) and Archbishop Dr. Edgar Hark.

On April 4, the archbishop gave a reception in honour of the guests from the Lutherax Church of Finland and Metropolitan Aleksiy of Tallinn and Estonia. The reception was held a the archbishop's house. Present were the leader of the Consistory, Archbishop Edgar Harl Metropolitan Aleksiy and Bishop Olavi Rimpuläinen made speeches.

A Delegation of the Evangelical Lutheran Church of Finland Visits Leningrad

At the invitation of Metropolitan Antoniy of Leningrad and Novgorod, a delegation of the Evangelical Lutheran Church of Finland was on a visit to Leningrad from February 28 to March 7, 1986. The delegation included: Secretary of the Department of External Church Relations of the Evangelical Lutheran Church, the Rev. Lorenz Grönvik, with his wife, and postgraduate of the Theological Faculty of Helsinki University, the Rev. Hannu Kampuri, and his wife.

The delegation got acquainted with the church ife of the Leningrad Metropolitanate, attended divine services in different cathedrals of the city and in the church of the Leningrad Theological Academy, as well as at the Lutheran church in the town of Pushkin, and visited Novgorod.

The delegation had a meeting with Metropoitan Antoniy of Leningrad and Novgorod and vith representatives of the faculty of the Leninirad Theological Schools. During the meeting hey discussed questions of postgraduate exchanes between the Russian Orthodox Church and

the Evangelical Lutheran Church of Finland The Finnish delegation presented a Memorandum on this question, as a working paper for the meeting. During the discussion the LTA representatives shared their considerations and reflections on the question of postgraduate exchanges between the two Churches. They felt, for example, that it would be important to define for the postgraduate not only the subject for study and research (in theology, history or Church life), but also a concrete field of study with a possible theme of work; to attach consultants to postgraduates, who do research in the field they have chosen; to present annual reports by postgraduates on the progress in their work; to present a paper on the chosen theme upon the completion of studies by the postgraduate.

The participants in the meeting also discussed certain aspects of the Seventh Theological Conversations between the Russian Orthodox Church and the Evangelical Lutheran Church of Finland, due to take place in Mikkeli, Finland, in June 1986.

MEETING OF THE CEC PRESIDIUM

The Presidium of the Conference of European hurches held its regular meeting at the Ecutenical Centre in Geneva from March 11 to 13, 986.

Primary attention was given to the preparaon for the 9th General Assembly of the CEC, hich is to take place in Stirling, Scotland, from eptember 4 to 12, 1986, on the theme "Glory to od, on Earth Peace". The Presidium heard reorts about the publication of a theological boklet in preparation for the 9th CEC Assembly

English, German, Russian and French, about e work done by the planning, liturgical and cal preparatory committees. Decisions were tamen on the organizational matters of the forthming CEC Assembly. The Presidium considered to took decisions related to the research, interpurch service, human rights, relations with the pman Catholic Church, and financial issues.

On March 12, the General Secretary of the 3C, Dr. Glen G. Williams, gave a reception in

honour of the participants in the meeting of the CEC Presidium.

Metropolitan Aleksiy of Tallinn and Estonia, President of the CEC, participated in the meeting.

On March 9, Metropolitan Aleksiy, Metropolitan Emilianos of Calabria (Patriarchate of Constantinople) and Bishop Sergiy of Solnechnogorsk concelebrated Divine Liturgy in the Church of the Nativity of the Mother of God of the Russian Orthodox Church Representation to the World Council of Churches, after which Bishop Sergiy and Metropolitan Aleksiy exchanged greetings.

On March 15, Metropolitan Aleksiy left for Moscow. CEC General Secretary, Dr. Glen G. Williams, and Bishop Sergiy of Solnechnogorsk, Representative of the Russian Orthodox Church to the World Council of Churches, came to see off the Metropolitan at the Geneva Airport.

Third Seminar of the Ecumenical Youth Council in Europe and the World Federation of Democratic Youth

The third seminar of representatives of the Ecumenical Youth Council in Europe (EYCE) and the World Federation of Democratic Youth (WFDY) was held in Freidental, FRG, from February 26 to March 1, 1986, with 19 participants from 11 European countries attending.

The meeting gave high evaluation to the 12th World Festival of Youth and Students which was held in Moscow in summer 1985 under the motto "For Anti-Imperialist Solidarity, Peace and Friendship". It was stated that the Moscow festival has made a substantial contribution into the development of world youth movement. The participants in the seminar noted with deep satisfaction that the Geneva meeting between the leaders of the USSR and the USA inspired hope in people on the whole planet. During the discussions the support was expressed to the statement of M. S. Gorbachev, General Secretary of the CPSU Central Committee, as to a con-

crete expression of good will of the Soviet Unice. In connection with the unilateral moratorium of nuclear tests by the USSR, the participants of the seminar sent a letter to the President of the USA, R. Reagan, in which they asked him show his good will and to join the USSR in it decision. The seminar considered the structure of the all-European cooperation of youth an students. The participants underlined the importance of bilateral meetings between the EYC and the WFDY, favoured further development positive relations between them and expresse their active commitment to building peace with justice. A communique was issued at the end the seminar.

Participating in the meeting as a member (the EYCE delegation was Archpriest Georg; Goncharov, Deputy General Secretary of the CPC, Representative of the Russian Orthodo Church at the CPC.

Letter to mr. Ronald Reagan, President of the United States

The White House, Washington, USA

Mr. President,

During your summit meeting with General Secretary Gorbachev in Geneva, it was stated that nuclear war must never be allowed to begin. This statement gave the younger generation new hope that the international community would enter the 21st century in peace, free of the nuclear menace and with justice, confidence and cooperation.

Governments and parties, political leaders, organizations and movements as well as individuals must spare no effort to translate this dream into reality. We feel that all available opportunities must be used to promote this objective.

We believe that a most important first step is to stop all nuclear tests. This would open up the prospect for negotiations leading to a general nuclear test ban treaty, which we regard as an important factor in the process of delivering mankind from the threat of nuclear catastrophe.

As you know, on August 6, 1985, the Soviet Union declared a unilateral moratorium on its nuclear tests till the end of that year. Later this moratorium was extended till March 1986. Moreover, the Soviet leadership declared its readiness to extend this moratorium further provided your Administration assumes a similar commitment.

Unfortunately we have to note that so far your Administration has given no positive answer in this respect and has taken no positive steps.

Therefore, we, the participants in the Third Bilateral Seminar of the Ecumenical Youth Council in Europe and the World Federation of Democratic Youth, who came from 11 countries of Europe, appeal to you not to miss the opportunity to stop the process of perfecting nuclear weapons and developing new weapons of this kind. We appeal to you to heed the voice of reason, show the necessary sense of responsibility and give a positive answer to our hopes by joining the moratorium on nuclear tests.

We would deeply appreciate such a step.

(15 signatures follow)

Freidental, FRG March 1, 1986



THEOLOGY

St. Maximos the Confessor and His Commentary on the Lord's Prayer

On January 21 and again on August 13 (Old Style) the Orthodox Church commemorates St. Maximos the Confessor. The indefatigable champion of fidelity to the doctrine of the Church who defended it against Origenism, Monophysitism and Monothelitism that emerged in the 30s of the 7th century, St. Maximos bore witness with his whole life to his dedication to Orthodoxy. After much suffering and persecution which ended with his tongue and hand being cut off 1, he ended his life in exile, as firm in his convictions as ever. St. Maximos is recognized not only as a staunch confessor of faith, but as a man of an outstanding godly wisdom, who is justly regarded as the father of Byzantine theology. His numeous theological works received widespread recognition already in olden imes. St. John of Damascus was famiiar with these works and they had a special impact on his own writings 2. This is proved by his frequent quotaions from the works of St. Maximos. The theological legacy of St. Maximos was also highly valued by St. Theodore of Studios, who said on one occasion: 'I extol the profundity of St. Maximos's eachings"3. St. Photius, the Patriarch of Constantinople, a man of great erulition, was also familiar with most of he works of St. Maximos and summed up their main ideas in his work entitled Bibliotheque. He praised St. Maximos s "a man divine" and "a noble confesor", while pointing to the complexity of his literary style and the difficulty of ome passages in his works 4. It was ot only "theological circles" that were nterested in the literary legacy of St. Maximos. The Byzantine writer Anna Comnena, the daughter of the Emperor lexius I Comnenus (1081-1118) left ne very interesting testimony to that ffect. She wrote: "I recall how often



St. Maximos the Confessor
20th-century icon

my mother, the Empress, would take her breakfast, holding a book in her hands... She was engrossed into the teaching of the dogmatists—the Holy Fathers, and especially of the philosopher and martyr St. Maximos. She was interested not so much in natural sciences, but rather in matters of dogma from which she expected to reap the fruits of genuine wisdom. I often admired her for that and on one occasion I said with admiration: 'How can you turn your gaze to such heights? I tremble and dare not hear such things even with the edge of my ears. Because they say that the philosophizing and wisdom of that man make the reader's head swim.' To this she replied with a smile 'This timidity, I know, is laudable, and I myself take such books into my hands not without trepidation, but nevertheless I simply cannot tear myself away from them. As for you, you must wait a while. First spend some of your time on other books and then you will appreciate the sweetness of these." 5 The mother of Anna Comnena was not the only admirer of St. Maximos at the imperial court. The Emperor's brother, Isaac Sevastocrator, likewise possessed a profound knowledge of the saint's writings. St. Maximos also had an indisputable influence upon

St. Gregory Palamas. The legacy of St. Maximos was much less known in the medieval West. Johan-Scotus Erigena, who gravitated more to the Eastern than to contemporary Western theology, translated some works of St. Maximos into Latin. These works, alongside those of Dionysius the Areopagite, St. Gregory of Nyssa and other Eastern Church Fathers, helped form the main postulates of his own view of the world. Erigena extolled St. Maximos as "a divine philosopher" and a man "of exceeding wisdom", while at the same time he, like the Patriarch St. Photius, conceded that often his writings were like "barely penetrable darkness". 6 It must be admitted that Erigena's translations did not enjoy any great popularity in the West and the impact of St. Maximos's theology upon scholasticism indirect. was rather through Erigena's own works De divisione naturae. Actually the "discovery" of the legacy of St. Maximos by the Western reader took place only recently, and the main credit for that goes to the Catholic theologian and patrologist

H. U. Balthasar, whose book, Kosmische Liturgie, provoked a strong response in the West 7. This work presented for the first time the world view of St. Maxi mos (of course in the categories of We stern thinking) as a complete and har monious whole. H. U. Balthasar's book gave rise to a stream of studies of a general and more specific nature on the literary legacy of St. Maximos so that today he can be said to be one of the best known and most deeply studied Greek Fathers of the Church in the West. 8 Of great importance also is the new edition of his works, with a critical commentary, started in Belgium in a new series called Corpus Christianorum Series Graeca.

In Russia, the situation was quite diff ferent. Of special importance for the Russian Church is the fact that St. Mal ximos spent the last few months of his earthly life in Georgia where he dieg and was buried 9. The memory of this saintly confessor and martyr lived long among the people of Georgia who continued until recently to celebrate the feast of Gogshoba in his honour (on the Thursday of Easter Week) 10. The works of St. Maximos were organically incorporated in the Old Russian literature In the second oldest of the extant literal ry monuments of early Russ, the Izbory nik of Svyatoslav (1073), which contains translations from works of the Holy Fathers, there are quotations from the writings of St. Maximos. Later on a tradition emerged of translating works by St. Maximos into Church Slan vonic, and there were repeated translations of his Four Centuries on Love and other works in the 14th and 15th centual

Mentioned among Russian Athonite monks who contributed to the introduct tion of South Slavonic texts into Russia are "Evseviy the Infirm" and "Ephraem Rusin" who received a translation of the "Faster's Word" on the Holy Mount in 1425 from a certain "Iakov the Good Scribe". Some of the works of St. Maximos were also translated by Monk Maxim the Greek. It should be noted that he was professed with that name in honour of St. Maximos. And this was not a fortuity, for there is an indisputable spiritual affinity between the two men 11. A translation of the work Four Centuries on Love was printed in the Anthologion* of 1660. Some of the works by St. Maximos were translated even later, especially in the 19th century and some were incorporated into the *Philokalia*. Unfortunately, a complete edition of the works of St. Maximos failed to materialize, with only one volume prepared by M. D. Muretov coming out and part of the Questions and Answers on Phalassia translated by S. L. Epifanovich 12. For this reason the Russian reader is virtually ignorant of the main works by St. Maximos. Only his work Four Centuries on Love is widely known, and this is the least original of his writings, and is mainly a collection of quotations from the Fathers of the Church. The suggested translation of the Commentary on "Our Father ... " is designed to close this gap to some extent 13.

The tradition of translation of works by St. Maximos established in Russia made it possible for Russian theologians to be pioneers in studies of his literary legacy. The first comprehensive monograph in the history of theological research dedicated to one of the central themes in the theology of St. Maximos—the teaching on the two wills in Christ is a work by I. Orlov. A similar work published some 20 years later by the German scholar H. Straubinger 14 is inferior to I. Orlov's book in the depth of

its analysis. A general analysis of the theological legacy of St. Maximos the Confessor has been the central point of scholarly research by S. L. Epifanovich, a docent at Kiev Theological Academy. Unfortunately, his comprehensive (in 2 volumes) dissertation for the degree of Magister of Theology failed to appear, although it was already ready for print. Only two excerpts from it were published as separate books, but even they make it possible to conclude that the work of S. L. Epifanovich is superior to H. U. Balthasar's book in the depth of penetration into the essence of the theology of St. Maximos and in the skill of presentation. Also deserving attention is a foreword by S. L. Epifanovich to the translation of the Quaestiones ad Thalassium in which he briefly, but profoundly characterizes one of the main works by St. Maximos. What is more,

A few words must be said about the nature of the writings of St. Maximos. H. U. Balthasar assesses St. Maximos as a predecessor of Thomas Aquinas and compares him with Hegel and other representatives of 19-century German idealism with regard to the dynamism of his thinking and the introduction of dialectics into the ontology of the Ideal Being. The Catholic scholar J. M. Garrigues also regards St. Maximos as a forerunner of Thomas Aquinas, but he finds much in common between the latter's theology and the world outlook of Vladimir Soloviey.

Analogues of this kind present a much distorted picture of the spirituality of St. Maximos and of his theology. contrast with Thomas Aquinas, St. Maximos did not leave to posterity (nor did he intend to) a Summa Theologica. He was no systematic theologian in the Western sense of the term. As Archpriest Georgiy Florovsky has aptly pointed out, St. Maximos wrote mainly 'chapters in the form of exhortations. Most of his writings are theological excerpts of this kind, 'chapters', notes. He is fond of writing in the form of excerpts and indulges in reasoning only when he has to and for the sake of argument. But most of the time he explains. He prefers to examine (a problem) in depth, revealing the fundamentals of every theme, instead of engaging in a broad discourse in order to unfold the dialectical fabric of his conclusions. He has many more speculations than conclusions" 15. Nor can other Fathers of the Church be regarded as systematic theologians. And this is despite the fact that attempts at working out a systematic doctrine of the Church were made right from the earliest centuries of Christianity. The work Adversus omnes Haereses... by St. Irenaeus of Lyons represented one such early attempt. But it is Origen with his work De Principiis 16 who should be regarded as the founder of the science of theology as

the commentaries by S. L. Epifanovich, being almost equal in size to the text, are a classic example of a theological commentary and worthy of emulation. Finally, written in the best traditions of Russian historical science is the chapter on St. Maximos in the well known book by Archpriest Georgiy Florovsky Byzantine Fathers of the 5th-8th Centuries (pp. 195-227).

^{*} One of the titles of the service book Penterostarion.

such in the Greek East. In the Latin West he was paralleled by Novatian with his treatise De Trinitate 17. These attempts culminated in the work of St. John of Damascus De Fide Orthodoxa. But the dogmatic writings of most of the Holy Fathers were determined by the urgent tasks of contemporary Church life, such as combating heresies, offering spiritual guidance to their flock and so on, and not by the desire to produce a Summa of theology. And St. Maximos the Confessor also belongs to this majority, although at the same time he should be recognized as the author of a comprehensive theological synthesis. As S. L. Epifanovich pointed out, "he was the only major literary figure in the whole of the 7th century whose interests embraced exegetics and theology, asceticism and liturgics, and the Easter table and even poetry" 18. But his synthesis is fundamentally different from the Summa of Thomas Aquinas. For the most part St. Maximos is an "ascetic-mystic", with dogmatics "being ingrained in asceticism". The Catholic scholar I. Dalmais notes that first and foremost St. Maximos was a monk and then a "metaphysicist" 19.

St. Maximos is justly compared at times with such theologians as His Holiness Patriarch Sergiy (Stragorodsky; † 1944; we have in mind his work The Orthodox Teaching on Salvation). The theology of St. Maximos is nourished from the depths of spiritual experience. He demonstrates a close and organic unity of action and contemplation, of "practice" and "theory". This unity is the keynote of all of patristic literature in general and the works of St. Maximos in particular. For him, actual works ("practical asceticism") are not mere "preparations" for contemplation, but the two are interconnected and interdependent: "practice" being not only the condition of knowledge ("gnosis") but also its fruit.

The Commentary on "Our Father..." offers a vivid example of this principle being translated into reality. According to the chronological reckoning of P. Sherwood, this work is one of the early writings of St. Maximos and was written circa 628-630 20. But the adjective "early" should be regarded in a relative sense, for St. Maximos embarked on his literary work when he was some 46 years old, as a spiritually mature

person. In writing this work, he pro ceeded from the patristic tradition. On can name among his predecessor Sts. Cyril of Jerusalem, John Chrysos tom, Cyril of Alexandria and especially Gregory of Nyssa who devoted a specia work of his own to the Lord's Prayer The work of St. Maximos is addressed to a certain "lover of Christ", who is not mentioned by name. Perhaps he was a monk whom the saint thought much of and respected, as can be concluded from the introduction to the work. I. Dal mais regards the work as similar in style to the mystagogy (the teaching of the Sacraments of the Church—Ed.) of the grounds that it is neither exegetif nor theological in the proper sense of the word, and because the Lord' Prayer is taken as the basis of the Di vine Liturgy. One can accept his view all the more so because St. Maximo himself says in his work (concerning the beginning of the Lord's Prayer); "In these (words) the Lord teaches those who pray that it is befitting to start out (a prayer) with theology, and also initiates them into the myster (mystagogei) of the idea of the existent ce of the Creative Cause of all creature" Thus The Commentary discloses an "initiation into the Sacraments" of the Church, which are covertly contained in this brief but most important of Chril stian prayers. What is more, one can also trace here a connection with another work of St. Maximos, his Mystago gia, which is an interpretation of the Divine Liturgy.

Even in olden times, the complex style and the profound nature of the writings of St. Maximos perplexed his readers and students of his works. In re-cent time, however, his literary legacy has been assessed from a different stand. It has become obvious that the complex style of the saint conceals the mighty architectonics of his thinking. The traditional view of St. Maximos as being a poor stylist is likewise undergoing a fundamental revision. Modern scholars note instead what they call "the geometrical precision" of his expression and grammatical structure, his terminological exactitude and an economy of words that offsets what one can call a certain "fluidity" of his phrases. St. Maximos was a gifted writer who had a perfect command of the word. The structure of his works demonstrates a

particular sense of rhythm, combining creative originality with loyalty to tradition. As one becomes better acquainted with the writings of St. Maximos the Confessor, one is inclined more and more to underwrite the current revision of established views concerning them.

The translation of the Commentary on "Our Father..." given in the Russian edition of the JMP is based on a working version of the translation made at the start of the century by Archimandrite Kirill, lecturer at the St. Petersburg Theological Academy.

NOTES

1 See a narrative to the effect in the Life of St. Maximos published by M. D. Muretov: Tvo-renia svyatogo otsa nashego Maksima Ispovednika (Works of Our Father St. Maximos the Confessor), Sergiev Posad, 1915, Part I,

pp. 153-156.

This influence is especially felt in the christian formula of Damageus, See: I. Orloy, tology of St. John of Damascus. See: I. Orlov. Trudy svyatogo Maksima Ispovednika po raskrytiyu dogmaticheskogo uchenia o dvukh volyakh concerning the Two Wills in Christ), St. Peterspurg, 1888, pp. 193-199.

Quoted from: V. Sokolov. Leontiy Vizantius of Byzantium. His Life and Literary Works.

A church-historical monograph). Sergiev Po-

sad, 1916, p. 487.

4 See: Photius. Bibliotheque, Vol. III, Texte tabet traduit par R. Henry. Paris, 1962, pp. 80-31. It is opportune here to recall an observation by M. D. Muretov: "It may well be that Pho-ius did not have a sufficient understanding of he writings of St. Maximos, especially as con-erns mysticism and theological contemplation". ee: Tvorenia svyatogo otsa nashego Maksima spovednika, p. XV.

⁵ Anna Comnena. Aleksiada. With a foreword, ranslation and commentary by Ya. N. Lyubar-

ky. Moscow, 1965, p. 174.

⁶ A. Brilliantov. Vliyanie vostochnogo bogos-via na zapadnoe v proizvedeniah Ioanna Skoi Erigeny (Influence of Eastern Theology pon that of the West in the Works of Johan-es Scotus Erigena). St. Petersburg, 1898,

p. 50-53.

7 H. U. von Balthasar. Kosmische Liturgie:
Maximus der Bekenner. Höhe und Krise des
riechischen Weltbildes. Freiburg im Br., 1941.

8 The most exhaustive bibliography of con-emporary works is contained in the book: M. Garrigues. Maxime le Confesseur. La cha-te, avenir divin de l'homme. Paris, 1976, p. 27-32; P. Piret. Le Christ et la Trinite selon faxime le Confesseur. Paris, 1983, pp. 15-17.

An attempt at an approximate determinaon of the place of his demise was made in the

ork: A. Brilliantov. O meste konchiny i pog-beniya svyatogo Maksima Ispovednika (On ie Place of the Demise and Burial of St. Mamos the Confessor). Petrograd, 1918.

10 K. Kekelidze. "Svedenia gruzinskikh istoch-

nikov o prepodobnom Maksime Ispovednike" (Information from Georgian Sources Concerning St. Maximos the Confessor). Reprint from the journal Trudy Kievskoi Dukhovnoi Akademii, Kiev, 1912, pp. 38-39.

11 M. N. Gromov. Maksim Grek (Maksim the

Greek). Moscow, 1983, p. 30.

12 See: Bogoslovskiy Vestnik (Theological He-

rald), 1916-1917.

13 A Slavonic translation of The Commentary published by the Optina Wilderness in 1853 is a bibliographical rarity.

14 H. Straubinger. Die Christologie des hl. Maximos Confessor. Bonn, 1906.
15 G. V. Florovsky. Byzantine Fathers of the 5th-8th Centuries. Paris, 1931, p. 198.
16 N. I. Sagarda. Drevnetserkovnaya bogoslovskaya nauka na grecheskom Vostoke v period eyo rastsveta (IV-V vv.); eyo glavneishie napravlenia i kharakternye osobennosti (Theology of the Early Church in the Greek East in the Period of Its Flourishing [4th-5th Centuries]; Its Main Trends and Characteristic Features). St.

Petersburg, 1910, pp. 13-14.

17 R. J. De Simone. The Treatise of Novatian the Roman Presbyter on the Trinity. Roma,

1970, pp. 7-8.

S. L. Epifanovich. Prepodobnyi Maksim Ispovednik i vizantiyskoe bogoslovie (St. Maximos the Confessor and Byzantine Theology).

Kiev, 1915, p. 36.

19 I. H. Dalmais. "La fonction unificatrice du Verbe Incarné d'après les oeuvres spirituelles

de Saint Maxime le Confesseur".—Sciences Ecclesiastiques, Vol. 14, 1962, p. 447.

20 P. Sherwood. An Annotated Date-List of the Works of Maximos the Confessor. Roma, 1952, p. 31. P. Sherwood dates the first writings of St. Maximos (certain epistles, On Love, etc.) by the year 626 or somewhat earlier. The dating of the so-called Moscow (named according to the location of the recension) gnostic (contemplative) chapters published by S. L. Epifanovich remains unclear. Epifanovich himself (and also P. Sherwood) regards them as more recent compilations, summarizing various (now lost) writings of the saint. (See: S. L. Epifanovich. Materialy k izucheniyu zhizni i tvorchestva prepodobnogo Maksima Ispovednika [Materials for Studies of the Life and Works of St. Maximos the Confessor]. Kiev, 1917).

I. VENEDIKTOV



LITURGICAL PRACTICE

The Sacrament of Penance

The Order of Confession



ollowing the recitation of the Creed, the priest, in keeping with the Euchologion, puts questions to the penitent in order to help him become aware of his sins and repent.

In current liturgical practice, when a number of believers come to confession at one and the same time, the priest addresses them all and explains the meaning and importance of penance.

Our Lord Jesus Christ said unto His Apostles: Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained (Jn. 20. 22-23). Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven (Mt. 18. 18). The Apostles received this grace and authority and passed it on in succession to the archpastors of God who are fulfilling the apostolic mission. To this time bishops ordain presbyters, passing on to them the same authority to bind and to loose human sins. This is what every penitent must believe in when coming to confession and bowing his head under the epitrachelion and hand of the priest of God.

It is not the angels that the Lord had charged with the task of freeing the penitents from the burden of sins. This Sacrament is administered by lawfully ordained priests though they are like the rest of us in all, for they are not free from sins either and repent of their sins always before their confessors. So we must obey Christ and have the unfaltering faith that through a priest of God we are granted the forgiveness of our sins and that the penitent leaves the priest after the absolution of sins with his soul being as cleansed as when he has emerged from the baptismal font. Therefore it is said about the Holy Sacrament of Confession that therein the penitent receives a second Baptism (Euchologion).

One should go to confession being reconciled with everyone. Said the Lord: Therefore if thou bring thy gift to the altar, and there rememberest that the brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then

come and offer thy gift (Mt. 5. 23-24). It is also said that if you forgive men, you will your self be forgiven: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses (Mt. 6. 15). The priest who, unlike the saints, does not possess the gift of clairvoyance will say: "I do forgive and absolve thee from all thy sins" (Euchologion), but Christ Who is invisibly present there and receiving the confest sion would say secretly from the priest to the penitent who had failed to reconcile himself with someone: "But I do not forgive and absolve you for you had failed to keep My Commandmen and reconcile yourself with those whom you had offended or those who bear a grudge against you" (Bishop Feofan Govorov). And if such one still dares to be communicated he would de so unto his own judgement and condemnatio:

The words of the Gospel: Go thy way; first be reconciled to thy brother (Mt. 5. 24), should be fulfilled before one's confession. True, it may happen so that you have to reconcile yoursel with someone who lives in another city or village. In that case, make up with him in your mind and promise to yourself to make peace with him in person in the nearest future and to beg his forgiveness.

But what is one to do if the person with whom you want to make peace refuses to do so and say: "I shall not forgive you"? You must keen begging him meekly, with timidity and persistence. And if even then he refuses to make up with you, then God be his judge, and then his own sins will not be forgiven. And there will be no longer any obstacle to yourself as you go to confession, for you have done all you could to achieve reconciliation.

To cleanse your soul from sins through the Sacrament of Penance you have to fully reveal your sins to the priest during confession, especially those which weigh heavily upon your conscience. Do not be ashamed to reveal your sins to the confessor who had pledged, on pain of his own eternal perdition, not to reveal what he hears during confession. Acting in this way you will be spared the shame on Judgement Day before God and Heaven and all of mankind, for the sins you confessed in this life will not be

remembered thereafter, erased by the mercy of God.

If you be a sinner who failed to submit to the salvific faith and the law of the Gospel but abandoned yourself to passions which ruin your life (Lk. 15. 11-32); if you did not keep fidelity to the true God and offended His holy will by your deeds; if you marred the purity of life of matrimony; if you took something that is not yours, but someone else's property, or if you committed a murder by word or deed (such as killing the unborn life in a woman's womb or contributing to its destruction); if you are aflicted with drunkenness or have something similar on your conscience, then go and confess to the priest, telling him briefly of your sin, but without describing the details wherein it was committed or mentioning the names of your accomplices.

Said the Saviour: If thou wilt enter into life [eternal] keep the commandments (Mt. 19, 17).

And keeping the Commandments means gaining in the learning of the law of the Lord all the time. And it is far from always that we listen to or read with attention the edifications of the Lord. We are bored by discourses concerning piety and tired of attending divine service at which the Commandments of God are proclaimed and spiritual counsels of the holy hymnists are announced. The enemy of our salvation makes us dose during the reading of the Holy Scriptures and we grumble about sermons being too long and taking too much of our time. And this is instead of rejoicing at the mystery of Divine Economy being preached in church and at us being spared the promise of God: I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord (Am. 8. 11).

To repent thereof means making the slumpering soul wake up and hear with joy every word of God, storing it in your heart after the nanner of the Mother of God and of Mary which sat at Jesus' feet, and heard his word (Lk. 10. 39). And we must not only be listeners, indiferent and forgetful, but must have love for the words of the Lord and fulfil them in our life not by word but by deed and in truth.

Do we have strong and unswerving faith in 3od? All those who wavered in their faith, yielled to doubts concerning God's existence and he truth of the Church dogmas, gave in to lasphemous thoughts suggested by the enemy four salvation, they all must cry in repentance and beseech the Lord that He pardon them their tack of faith and strengthen it. Pray after the xample of that man of little faith described in the Gospel who cried out: Lord, I believe; help toou mine unbelief (Mk. 9. 24).

He who lives by the grace of God has no need for reasonings of any kind. He knows from experience and in his heart that God exists and is with him. If you want to have faith and be saved, seek this faith and you will find it. Our Orthodox faith is not sophistry, but life itself. God gave His promise and it is fulfilled in those who believe: I will dwell in them, and walk in them; and I will be their God, and they shall be my people (2 Cor. 6. 16).

Faith in man's heart is closely intertwined with fidelity to Christ. Therefore repentance is necessary for everyone who has broken fidelity to the Son of God, lost conviction in the truths of Christianity, abandoned piety of the heart, failed to accept God's help, became oblivious of his Christian dignity and honour, did not keep God's Commandments with due zeal, who had doubts about the sincerity, truthfulness and certainty of God's promises. Said the Son of God: Whosoever shall deny me before men, him will I also deny before my Father which is in heaven (Mt. 10, 33).

Firm faith imparts to a person noble courage, saves him, and God accepts the one who believes according to His word: Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven (Mt. 10. 32). And in relation to a person who fails to substantiate his faith with good works, the words of the Lord come true that: Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels (Mk. 8. 38).

Repent and be ashamed in the future of sinful deeds: infidelity, animosity, hostility, vanity, cupidity, acquisition by unjust means, the smear of fornication and infidelity in wedlock.

He who has faith loves the Lord God with all his heart, and with all his soul and with all his strength, and with all his mind (Lk. 10. 27). Let us ask ourselves: do we have such love for the Lord? Is He dearer to us than anyone and anything else? Jesus Christ said: He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me (Mt. 10. 37).

Also check yourself to see whether you have some idol, that is an object or living being, which somehow you have come to cherish above all else. Some may be attached to some animal, and others to various things making them their idols. Some consider themselves to be above all else. This is also idolatry which engenders egoism and self-praise, which drive away from one's heart love of fellow men, concern for them and for their life and needs. The Gospel requires of us that we deny ourselves (Mt. 16. 24), hate

the old man within ourselves with all of his affections and lusts and keep fighting him as long as we live. By adopting this way of life we shall offer our repentance unto God.

Also frightful is the sin of gluttony. The Apostle said of such people: ...whose God is their belly, and whose glory is in their shame, who mind earthly things (Phil. 3. 19). Those of you who have been trying to please your belly without measure must offer your repentance to God and supplicate Him to give you strength to tame this wild beast which is pushing you into sin.

Many of us neglect fasts. The Holy Church commands us to keep the fasts without fail, for they are the sure remedy against gluttony. What is more, according to the doctrine of the Church, by keeping fasts we honour and glorify the Passion of our Lord Jesus Christ, the labours of the holy Apostles, the Most Pure Theotokos, the Nativity of Christ, the Exaltation of the Holy and Life-Giving Cross of our Lord and the beheading of St. John the Baptist. A believer always tries to keep the salvific days of fasting established by the Church, while many never fast and dare justify this by allusions to the Holy Scripture to the effect that: Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man (Mt. 15. 11). Citing these words in their justification, they argue that one is to abstain from cursing, anger, from ridicule of others and that will be one's fasting. This, however, leads to a confusion of different things. We are not permitted to ridicule fellow men, be angry with them, bear them malice and avenge evil with evil. A person keeps but a poor fast if he obstains from meat, but offends others. "While fasting with the body, brethren, let us also fast in spirit," admonishes the Church in Lent (The

Lenten Triodion). But how can one shrink awa from fasting when the Saviour mentioned it a a means of securing victory over the forces of evil: ... This kind goeth not out but by prayer and fasting (Mt. 17. 21). How can one shuftom fasting?

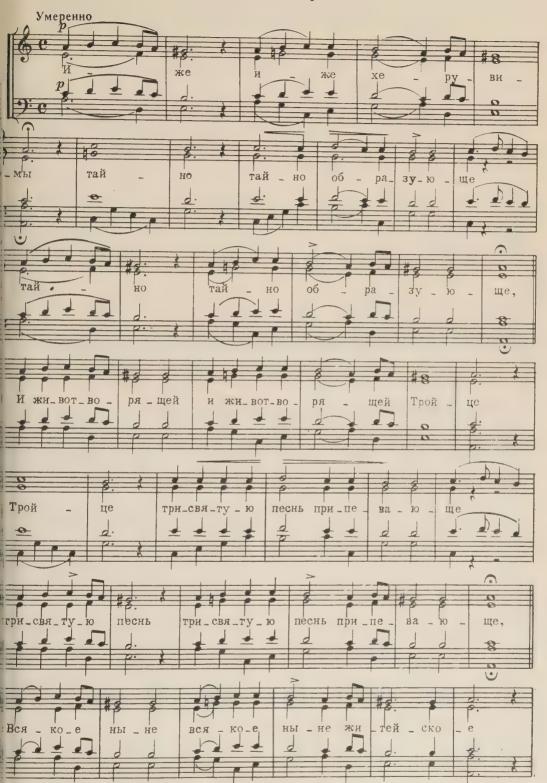
Thus, satisfying our belly, we sin by overing dulgence in food, by eating too early (before the end of the morning service), by eating i secret, by overeating and going out of the war in order to please the palate. The fat body which receives food in abundance is given to all sor; of lusts which obsess your mind and heart an interfere with spiritual vigilance. When my fles becomes my master, it dictates to me another law..., warring against the law of my mind, and bringing me into captivity to the law of sin while is in my members (Rom. 7. 23). There is a fair common conviction among men that he who eat much is ill disposed to learning and also prayer. Such a man becomes "worse than cattle And take heed to yourselves, warns the Lor lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of the life (Lk. 21, 34).

Propensity for drink and drunkenness are mortal sin that stems from trying to please you belly. Apostle St. Paul says: Be not deceived neither fornicators, nor idolaters, nor adulterer nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall interit the kingdom of God (1 Cor. 6. 9-10). He will is guilty of these sins, go and offer your repentance for them to God. Repent "that tho may be changed in the soul" for the better.

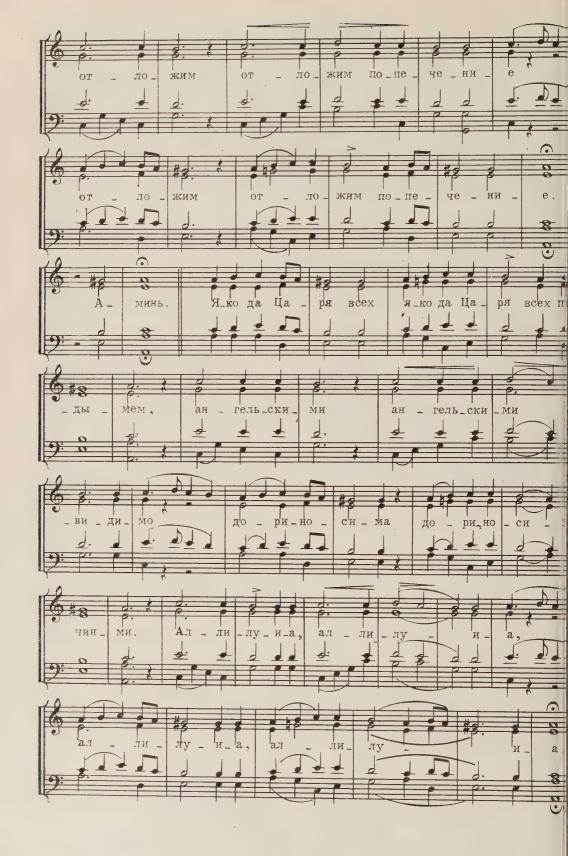
Archpriest ANATOLIY PRAVDOLYUBO)
(† 1981.

(To be continued)

Cherubical Hymn



From: Sbornik pesnopeniy Liturgii svyatogo Ioanna Zlatoustogo... (The Collection of the Hymns of the Liturgy of St. John Chrysostom...), compiled by Hieromonk Vissarion Uvarov. St. Petersburg, 1912. Arrangement by Hierodeacon Iosif.



BOOKS AND PUBLICATIONS

OLD BELIEVERS' CALENDARS FOR 1986

The Old Believers Church Calendar for 1986 Riga, 1986, 104 pp., illustrated) of the Old Believers not acknowledging priesthood (Rus.—Bespopoutsy, without the priesthood) has been ublished jointly by the communities of Mosow, Riga, Leningrad and the Supreme Old Be-

evers Council in the Lithuanian SSR.

The calendar opens with a general informaon for 1986. Indicated in the calendar are fast ays and weeks without fasting, days of speciays and weeks without tasting, days of speci-commemoration of the dead, days when reddings cannot take place. Civil holidays are tentioned too. There is also the Easter table or 1986. Then follows an article by I. Egorov, tember of the Supreme Old Believers Council, On the Duty of Christians to Their Mother-ind" (p. 3). After the Menologion comes an lphabetical list of the names of the saints with neir feast days, a Rule for Church services on undays and feast days and the Easter table or the coming 25 years.

A note by a spiritual mentor from the Lithua-an town of Ukmerge, Nikola Vasiliev, "On e Date of the Nativity of Christ" (p. 36), id an article by a resident of Leningrad, V. V. hamarin, "Christian Easter Table and Church alendar" (pp. 34-35) deserve attention. In the tter it is pointed out that when going over to e Gregorian calendar it may so happen (that as the case, for example, in 1978), that aster precedes Passover, which is an infringe-ent upon the Canons of the First Ecumenical

ouncil.

Articles by the Chairman of the Theological ommission of the Supreme Old Believers puncil in the Lithuanian SSR and spiritual entor of the Kaunas Community, Iosif Nikitin, In Christian Love", and by spiritual mentor om Riga, Georgiy Podgursky, "Edification on the Day of the Holy Resurrection of Christ" are ublished in the section "Sermons and Edification" (pp. 36.37)

ons" (pp. 36-37).

ons" (pp. 36-37).

An article by the Chairman of the Supreme d Believers Council in the Lithuanian SSR, I. Egorov, "Peacemaking and Patriotic Actities of the Old Believers Orthodox Church of a Pomorye Communion" (pp. 37-39) is publied in the "For Peace" section. The article active participation by representaleaks of an active participation by representaes of Old Believers in the struggle for peace. en follows an information on the Meeting of e Heads and Representatives of Churches and ligious Associations in the USSR Devoted the 40th Anniversary of Victory in the Great triotic War (pp. 39-40). "The Chronicle of acemaking" reports on the participan of the Old Believers Church of Pomorye Communion representatives in the 85 International Round Table Conference on theme: "New Dangers to the Sacred Gift Life: Our Tasks", and in the preparatory ses-n for the 6th All-Christian Peace Assembly Prague. An article dedicated to the 95th

Birthday of the Chairman of the Moscow Transfiguration Community of the Pomorye Commu-

"Fragments from the Catechisms by St. Theodore of Studios" (pp. 40-44) and extracts from reflections of the Fathers of the Church "On Superstition" (pp. 44-45) are given in the section "From Works of the Teachers and Fathers of the Church"

of the Church"

An article by I. I. Mirolyubov, spiritual mentor of the Riga Grebenshchikovskaya Community, "At the Source of Eastern Monasticism", is of interest (pp. 45-47). Telling of the life and feats of monks of the first centuries of Christianity, the author asserts the fact that their spiritual experience is of unwaning significance. A feature-story by M. I. Chuvanov "Introduction into the History of the Old Believers Orthodox Church" (pp. 48-67) is a review of the history of the Old Believers Church without the priesthood. The author capacidate the Old. priesthood. The author considers the Old Believers Church as a natural continuation of the pre-Nikon Orthodoxy in Russia with preservation of its values and ideals. Some changes in the way of ecclesio-social activities of Old Believers are justly explained by the author as a result of their losing tri-grade Church hierarchy. It is noteworthy, that in this article besides various historical documents and materials works by Orthodox pro-Nikon historians and theologians and also contemporary Soviet and

foreign experts in Russian culture are used.

An information about the session of the Supreme Old Believers Council in the Lithuanian SSR, which took place on January 31, 1985, in Vilnius and adopted, in particular, the statement on the convocation of the Church Council of the Old Believers of the Pomorye Communion in 1988, and also on the preparation for publication of a prayer book and the office used at the blessing of a spiritual mentor is given on pp. 57-58. Here also are notes on the Church Council of the Old Believers of the Pomorye Communion in Poland, held in the village of Gabovy-Grondy in the Suwalki Province on July 29, 1984, and on the consecration of an Old Believers Church in the town of Erie (Pennsylvania, USA) (p. 58).

Materials about the nomination of new spiri-

tual mentors to several churches of the Old Believers of the Pomorye Communion and the obituaries of L. S. Mikhailov and A. L. Murnikov are given in the calendar. Lavrentiy Silantievich Mikhailov (1914-1985) was for almost 30 years chairman of the Old Believers Grebenshchikovskaya Community, the largest in this country. From 1954 he directed the publication of the Old Believers calendar. Aleksandr Lvovich Murnikov (1908-1985), spiritual mentor of the Tartu Community of Old Believers in the Estonian SSR, is an author of numerous works on history of the Old Believers Church of the Pomorye CommuThe calendar ends with daily prayers (pp. 98-101) and the traditionally published Church Slavonic alphabet. The calendar is decorated with illuminations and tailpieces typical of Old Russian printed books; it is the first calendar to have colour illustrations besides black-and-

white ones.

The Old Believers Church Calendar for 1986 (Moscow, 1985, 80 pp., illustrated) for Old Believers, acknowledging priesthood, has been published with the blessing of Archbishop Nikodim of Moscow and All Russia († 1986). The Menologion (pp. 13-46) is preceded by the congratulation of the Archbishops Council and the calendar commission to the Most Reverend Nikodim on the occasion of his 70th birthday and 25 years in Holy Orders (p. 6), as well as Archbishop Nikodim's Christmas and Paschal greetings to his flock for 1985. The section "For Peace" gives an Appeal by Archbishop Nikodim "To All the Faithful Children of the Old Believers Church", in which it is stressed that "indifference to evil and to the horror of war instigation is sinful, while the striving to preserve peace on Earth and to contribute to its further prosperity is a good deed, and a sacred and major duty of everyone" (pp. 11-12).

The alphabetical list of the names of the saints mentioned in the calendar with their feast days (Old Style) and the meaning of some of the names is given on pp. 47-52.

Then follows the article "For the Millennium of Christianity in Russia" (pp. 53-59), which

is a short review of the most important even in the history of the Old Believers Orthode Church. The article speaks of an outstandir contribution made by Old Believers to Russia and world culture and emphasizes Old Believers' patriotism, displayed both in the past ceturies and during the Great Patriotic War. This is also spoken about in the Appeal by the Most Reverend Archbishop Nikodim on the accassion of the 40th anniversary of the Great Victory (pp. 60-61).

The calendar contains morning and evening prayers (pp. 62-65), a Rule for Church servision Sunday—All-Night Vigil (except the evo of the feasts and afterfeasts) conducted in the absence of the priest (pp. 65-67), "A General Beginning of All Canons" (pp. 67-68), "Canoto the Most Holy Mother of God Read Befoother Feodorovskaya Icon" (pp. 69-72), "Canoto St. Paisius the Great, Who Received the Gift from God to Deliver from Torment Thow Who Died Unrepentant" (pp. 73-76), and "Conon Read For the Dead" (pp. 76-79).

The calendar ends with the Church Slavon alphabet and the Easter table for the comin 15 years. The publication is illustrated with portrait of Archbishop Nikodim, photos of the Cathedral of the Protecting Veil of the Mother of God at the Rogozhskoe Cemetery in Moscca and the Dormition Church in the city of Gorl and by colour reproductions of icons of the

16th-19th centuries.

M.

For the 95th Birthday of M. I. Chuvanov

Mikhail Ivanovich Chuvanov was born in 1890 in the village of Usady near Moscow. His parents were Old Believers. After school he moved to Moscow and worked for some time at a factory. Then he got the job of an apprentice to a type-setter and attended evening courses for workers. He was in the army during World War I, and after the war returned to Moscow and worked at various printing houses. In 1918 he attended a course of lectures at the Moscow People's Academy of Old Believers whose faculty included some of Moscow's leading scholars

Moscow's leading scholars.

In the 1920s Chuvanov became an active member of nearly all of Moscow's learned societies and unions, including the Russian Bibliographical Society, the Academy of Fine Arts, the Russian Society of Friends of the Book, the "Old Moscow" Society and so on. His upbringing in the traditions of fond veneration of Russian antiquity, his profound knowledge of the basic principles of old piety and his contact with writers, artists, architects and philosophers helped to cultivate the tastes of the youth and helped him to develop his perception of the

Russian cultural traditions.

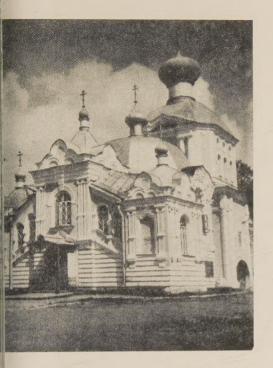
His work at various printing houses and participation in the publication of books by almost all the leading Russian writers of the first third of this century stimulated his interest in books in general as a result of which he became a bibliophil, and a collector of books,

manuscripts and autographs. It is fair to sal that some major monuments of the traditions Russian culture have been preserved to this da thanks to the efforts of champions of old pier who took pains to preserve old manuscript early printed books as well as old icons, house hold objects and old skills. Mikhail Chuvand holds by right a place of honour among the best representatives of the Russian nation, where the control of the representation is the control of the representation of the repr did much to preserve the great cultural legae of their forefathers. Over the decades hundred of people have availed themselves of the near 20,000 books and manuscripts collected M. I. Chuvanov. Among them are scholars and simply book lovers who are interested in su-jects like the history of Moscow and old Ru-sian literature, theology and philosophy, ras-books and materials relating to the history the Old Believers. The owner of the collection obliges his visitors by providing the necessal explanations and advice. His knowledge of the traditional culture of the Old Believers combine with acquaintance with the latest achievement of modern humanitarian sciences enables hil to render a fitting service to the cause of pri serving the continuity in the development Russian culture. Over the years M. I. Chuvnov has been donating some of the gems his collection to this country's leading libraries

(1986 Old Believers Church Calendar, pp. 55



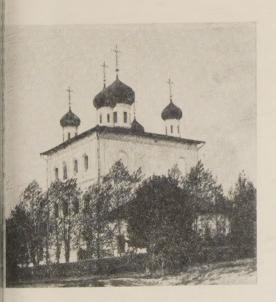
CHURCHES IN HONOUR OF THE TIKHVIN ICON OF THE MOTHER OF GOD



Church in the town of Tikhvin (Leningrad Diocese)



Church at Tserkovnaya Gorka Street in Moscow (formerly Alekseyevskoe village)



Church in the village of Sukromny (Kalinin Diocese)



Church in the town of Stupino (Moscow Diocese)

PUBLICATION OF THE MOSCOW PATRIARCHATE